

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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## Chronicle

**Home News.**—The Republican Convention was due to begin at Kansas City three days later than the date of going to press of this issue. The preliminaries to the Convention were taken up with decisions on seventy-three disputed seats, decided first by the National Committee with an appeal allowed to the Credentials Committee at the Convention itself. The disputes were remarkable for their indication of Hoover strength. On June 4, 11 seats were awarded to Hoover; on June 5, 22 more, and on June 6, 33 more, a total gain of 66. It became apparent that the choice lay between Hoover and Coolidge, that the Senate bloc and the "Old Guard" were determined to block Hoover's nomination and that the choice of the candidate lay with the President, or, more properly, with Secretary Mellon. Extreme bitterness developed at the end. There were also indications of a "farm revolt" and a scheme was set on foot to send 100,000 farmers to protest to Kansas City. In spite of the fact that the President was the chief offender against the farmers' demands, their bitterness centered on Secretary Hoover.

The Senate sub-committee investigating campaign expenditures had a series of remarkable experiences. Mr.

George Olvany informed it that the Tammany, or Columbian Society, was purely a benevolent organization, and that the New York County Democratic Committee, which has its offices in Tammany Building, had received contributions of exactly \$9.00 for the Smith campaign. The Rev. Olaf Miller, who was described by Mr. Van Namee as a "notorious assassin of private character," accused Governor Smith of having given \$25,000 to an unnamed Western dry leader to swing his State to the wet column. He gave as his authority William Sulzer, former Governor of New York, who denied having made any such statement to the Rev. Mr. Miller. These charges had also been repeated by Senator Heflin, who, when called to the stand, admitted having no proofs whatever of the daily accusations he had been making.

One of the great achievements of aviation was the flight of the monoplane "Southern Cross," manned by two Australians, Captain Charles Kingsford-Smith and Charles Ulm, and two Americans, Captain Harry Lyon and James W. Warner, to Australia in three jumps. Their first flight, of 2400 miles from Oakland to Hawaii, was completed in 27½ hours. Their second flight, from Hawaii to Suva in the Fiji Islands, of 3,138 miles, was completed in 34½ hours. The final flight from Suva to Melbourne, Australia, was one of 1,762 miles.

**Austria.**—The American Congress failed to pass the measure enabling Austria to obtain a proposed international loan of 100,000,000 marks by receiving the right to give the new loan priority over the earlier relief granted through the League of Nations. The Austrian Premier, Msgr. Seipel, frankly admitted that Austria has great need of the loan in order to carry on important constructive enterprises, but that various economies would help to tide over the present needs until the United States again considered the matter. Dr. Seipel also referred to the "regrettable tension" that exists between Austria and Italy. The Socialist leader, Otto Bauer, commenting on the Premier's declaration, sharply criticized the alleged reasons for blocking the loan and at the same time considered the delay as a marked defeat for the present Government's policies. The pan-Germans took advantage of the existing perplexity to urge once more a union with Germany as the solution of Austria's problems.

**China.**—The situation took a decided change when,

after having received the representatives of the Powers at the presidential palace in Peking, Marshal Chang Tso-lin laid down his dictatorship and withdrew from the Capital. His move meant the quiet transferring of the Government to the victorious Nationalists under General Chiang Kai-shek. While the Southerners did not reach the Capital in great numbers for a week, arrangements were immediately begun in the city, after withdrawal of the former Manchurian War Lord, for the orderly entrance of the new regime. Coincident with these changes in the Capital, General Chang Tsung-chang, the chief Northern Commander, ordered the Northern forces on the Tientsin-Pukow railway front to carry out a general retreat.

In a farewell message to his people given out on his departure Chang-Tso-lin predicted an early cessation of the civil war disturbing the nation, and asked the merchants of the city to be loyal to the new Government. In his message he said:

This fighting has reduced many to homelessness and starvation of an extent beyond description. If we continue to fight, these people will only suffer more.

Such a condition was not contemplated nor expected when I started the anti-Red campaign. My assumption of my difficult post was with the object of saving the State.

Even though my desire has not been fulfilled I cannot bear to continue military operations. I am therefore ready to evacuate Peking with my troops. Henceforth political issues are left in the hands of the people.

In Japan the reaction to Chang Tso-lin's withdrawal was to interpret it as a justification of the Tokio policy in the Tsi-nan episode, and as relieving Japan of the necessity of playing the policeman in Manchuria. Almost simultaneously, however, Chinese business, bankers, and press bodies at Geneva protested the "Japanese invasion" of sections of their country, and warned the League that unless justice were done to China the League itself must share the blame for the consequences. On June 6 press dispatches stated that Chang Tso-lin in his retreat had been mortally wounded when his train was bombed. Announcement was also made that, on June 3, Li Yuan-Hung, former President of China, had died in his residence in the British concession in Tientsin. A most important development was the reported decision of the Nationalists to remove the Capital from Peking to Hankow or Canton, where the foreign legations would be without the extra-territorial privileges which they now enjoy in Peking.

**Czechoslovakia.**—The recent announcement of Mr. Winston Churchill, British Chancellor of the Exchequer, that Great Britain will lower the customs duty on unrefined sugar by about 1.20 shillings per 100 kg. was looked upon as a heavy blow to national economic prospects. Czechoslovakia can export refined sugar only. Owing to the excellence of her product she has captured and kept the markets, especially the British market, being second

only to Germany in the production of beet sugar and first in its export. Two-thirds of the Czechoslovakian sugar is exported, and one-third only is consumed at home. The recent Sugar-Beet Subsidy Act in Great Britain and the development of cane-sugar plantations in Cuba and Java have lessened the demand for Czechoslovakian sugar in Great Britain, which up to now received 40 per cent of its total European import from that country. Sugar is looked upon as one of the main pillars of the economic equilibrium of Czechoslovakia.

**France.**—Parliament convened on June 1, for a session in which economic and financial questions of the greatest moment will have to be settled. Foremost in importance, if not in time, is the matter of the stabilization of the franc. The conflicting interests of various sections of the population were clamoring for a hearing, some favoring immediate currency stabilization on a basis of approximately twenty-five francs to the dollar (the present value), while others would postpone the fixation of value until conditions warrant a more advantageous rate of exchange. The public utterances of Premier Poincaré were non-committal. No indication of an immediate settlement could be given without disturbing the whole economic fabric, and while the suspense lasted, foreign speculators were buying French money.

The Cabinet remained unchanged, except for the appointment of M. Louis Loucheur as Minister of Labor, a post formerly held by M. Fallières, who was not re-elected to the Chamber in the April elections. As President of the Chamber, the Deputies elected M. Fernand Buisson, a Socialist who won the support not only of the parties of the Left but of many members of the Right, for his previous record as a capable parliamentarian.

France's attitude towards the Kellogg anti-war proposals remained practically unchanged. Foreign Minister Briand held two important conversations early in June, one with Sir Austen Chamberlain on June 2, when the latter passed through Paris en route to Geneva, the other with Ambassador Herrick, on June 6, when Mr. Herrick was reported to have communicated to the Foreign Office informally that a new draft of the Kellogg proposals, modified to conform to the French and English reservations, was in preparation, and would soon go to the Powers.

**Germany.**—Immediate rejection was predicted when the railroad company presented to the Reich its proposals for an increase in freight and fourth-class passenger tariffs as a means of increasing the company's income by 25,000,000 marks annually. However, the Government's delay in acting on the proposals gave rise to considerable conjecture and sharp criticism. One of the reactionary journals intimated that pressure was being exerted from foreign sources to increase revenues from the railroads as a further guarantee for reparations payments. Yet the efficient management of the railroads at present was clearly shown

Chang  
Tso-lin  
Withdraws

President's  
Message

Parliament  
Convenes

Changes in  
Government

Anti-war  
Negotiations

Railroad  
Measure

Beet  
Sugar  
Export

Japanese  
Reaction



in the report of Herr Dorpmüller, General Director of Railroads, which covers the four-year period since the program of red-tape cutting was made effective, when the Dawes plan placed the railroads in the hands of a joint stock company. The reduction of personnel, the introduction of simplified accounting methods and the abolition of the old bureaucratic system have already saved millions. The German railroads have already been credited with a yearly payment of 660,000,000 marks on reparations, representing interest on railroad bonds. For this reason as well as for the evil effects on industry and the hardship which the proposed changes will work for more than sixty per cent of the traveling public, the new proposals were strongly opposed in political circles. It was felt, however, that the present Government would be urged to pass the measure before resigning, in order to relieve the incoming, strongly Socialistic Government from all odium.

**India.**—By the signing of a Convention between the Holy See and Portugal, a vexed problem of ecclesiastical government in India, extending back more than two centuries, has been amicably settled. Before England acquired possession of India, the Portuguese Crown, by privilege of the Holy See, exercised the rights of patronage (*padroado*) over the missionary church in India. This patronage which has persisted over certain portions, such as Bombay and Goa, to the present time, left the appointment of Bishops largely in the hands of the Portuguese Government. In the latter part of the eighteenth century, Propaganda also exercised influence over the missions in India, and thus there developed a double jurisdiction in some districts that caused friction in administration, duplication of efforts, and other difficulties. Both the *padroado* and the double jurisdiction have been ended by the decree of the Holy See issued recently. This agreement with Portugal practically abolishes the patronage of Lisbon over the Bishops in India. It prescribes that should a vacancy of a Bishopric occur, the procedure to be followed would be: in Goa, Cochin, etc., the Holy See would consult the Bishops of the Ecclesiastical Province who will choose a name and submit it to Lisbon, which in turn requests the Holy See to appoint the candidate; in Bombay, Mangalore, etc., the Holy See chooses the Bishop, without necessarily consulting anyone, and informs Portugal, which must ask the Holy See to name this individual. A special provision extinguishes the diocese of Damaun and adds the territory to the archdiocese of Bombay, the Archbishop of which must be alternately Portuguese and British. The first appointee to this enlarged see is a Portuguese Jesuit, the Rev. J. Rodrigues Lima.

**Ireland.**—A motion presented to the Dail by Mr. DeValera for leave to present a petition signed by 96,000 registered voters for the abolition of the oath to the King, was defeated by a vote of 72 to 62. An amendment to the motion, presented by an Independent Deputy, Mr. Thrift, which rendered the motion nugatory, was favored by a

ballot of 71 to 59. This petition, mentioned in our issue of May 12, was drawn up in accordance with Article 48 of the Free State Constitution. The action of the Dail in refusing to grant leave for the presentation of the petition has, according to the Irish press, solved one crisis but has opened the way for grave difficulties.

The highest approval of the hierarchy has been given to the *Standard*, "An Organ of Irish Catholic Opinion," the first issue of which was published on May 19. The *Standard* is a weekly newspaper, under ecclesiastical control, which has for its purpose that "of giving voice to Catholic opinion, defending Catholic interests, fostering Catholic culture and tradition, and focusing the Catholic spirit of the lesser and the greater Ireland." The first few issues of the paper established a fine record, as well in their appearance and news content as in the popular demand and sale.

**Italy.**—In an address before the Senate on June 5, Premier Mussolini presented an extended study of Italy's relations with other countries and indicated the Government's foreign policies, stressing his desire to effect and maintain friendly contact with all nations. He pointed out that relations with both France and Germany were much improved, and stated that negotiations were under way for removing the remaining bases of controversy. He deplored the previous lack of better sympathy and understanding between Italy and Yugoslavia, and referred to the willingness of the Yugoslav Government to make the reparations asked for, as an omen of more peaceable relations in the future. Speaking of the United States, he dealt with the immigration question, the status of American citizens of Italian origin, and the foreign sections of the Fascisti. He stated, according to the *New York Times*:

Immigration restrictions and Italy's quota—though we are sorry for the reasons which prompted this legislation—leave us quite indifferent. The Fascist Government follows a policy of voluntary restriction of emigration. Whether the Americans maintain or modify their immigration bill is an affair which concerns them alone.

As for the naturalized Americans of Italian origin, they are American citizens and therefore foreigners as far as we are concerned. We limit ourselves to hoping they will continue to be proud of their Italian origin.

Other sections of his speech dealt with Italy's attitude toward the League, the peace movement, and the question of disarmament. On all these questions he professed a willingness to go as far as the independence and safety of the nation permitted.

**Lithuania.**—The appointment as the first Internuncio to Lithuania of Msgr. Richard Bartoloni, widely known in America, was reported on May 21, by the N. C. W. C. News Service. He was consecrated as Titular Archbishop of Laodicea by Cardinal Gasparri in Rome on Pentecost Sunday, May 27. In 1918 Msgr. Bartoloni accompanied the Nuncio, Archbishop Marchetti-Selvaggiani, to Vene-

**Defeat of  
DeValera  
Petition**

**Internuncio  
Appointed**

zuela, where he acted as secretary to the Nunciature at Caracas. Since 1922 he was associated with the office of the Secretary of State in Rome. The Internunciature at Kovno was created recently by the Holy Father as a result of the Concordat between Lithuania and the Holy See.

**Mexico.**—A premature dispatch to the New York *World* claimed that the dispute between the Mexican Government and the Catholic Church was near a solution.

**Reported  
Settlement**

This was in part due to the presence in Rome of Archbishop Ruiz, now ranking prelate in the Mexican Hierarchy, who, according to a newspaper dispatch, had recently been in Mexico City to interview Calles himself. It was understood that this meeting had been brought about through the good offices of Ambassador Morrow, who, though unable in his official capacity to take part in the negotiations, would, if the report is true, merit the gratitude of all lovers of liberty. Meanwhile, a dispatch from Rome to the Associated Press related that Archbishop Ruiz had presented to the Pope a complete report and that "during the next few days" the Curia would make a profound study of the entire situation. It was not thought that any definite proposal had been made by President Calles, but it was realized that a gratifying commencement had been made looking towards a settlement. This settlement, of course, would, when agreed upon by the Holy See, take into consideration all aspects of the problem, including the rights of those Catholic laymen who had assisted the Church in its struggle for freedom. Meanwhile, considerable agitation existed among these Catholics in Mexico, together with a fear that they might be betrayed by a "shameful compromise" and uncertain guarantees. The character of Archbishop Ruiz, however, and of Ambassador Morrow were sufficient to dispel these fears.

**Poland.**—All hopes for a settlement of the Polish-Lithuanian imbroglio were dissipated when further discussion of the question was postponed until the next

**Frontier  
Dispute**

meeting of the League Council in September. In the preliminary consideration of the dispute there was sharp criticism of the new Lithuanian Constitution, which named the city of Vilna, now in Polish hands, as the future capital of that republic. In a communication to the League of Nations Council, M. Zaleski declared that this constitutional amendment would thwart all the efforts of the Council to improve relations between the two countries. In a note to M. Waldemaras the Polish Premier objected to the amendment as a futile demonstration against the territorial integrity of Poland. "Polish rights over Vilna" he asserted, "were definitely established both by the Vilna and the Polish Diets and by the Ambassadors' Conference in 1924." The usual deadlock which has always marked the discussions of frontier rights resulted in the postponement of the present debate for the next meeting of the League Council. Sir Austen Chamberlain,

British Foreign Minister, bitterly denounced Lithuania's proclamation as "an act of ill-will and provocation."

**Russia.**—More recent figures, made public by Joseph Stalin, General Secretary of the Communist Party, confirmed still more strongly previous reports as to the unsatisfactory condition of the grain situation. The grain available for domestic consumption was stated as reaching only fifty per cent of the pre-war amount; that for exports as only five per cent of the pre-war amount. Previously to the war, the poorer peasants grew one-half of the total grain production, and consumed seven-eighths of it. Now eighty-five per cent of the total amount was grown by the poorer peasants, who, however, were consuming a still larger proportion of what they raised, much of it being turned into "home-brew" (vodka). The Soviet Government was reported as relying on the newly organized State and collective farms to meet the situation.

**League of Nations.**—At the meeting of the Council on June 6, the earnest exhortations of Sir Austen Chamberlain and M. Paul-Boncour of France could bring about no change in the attitude of M. Waldemaras, the Lithuanian Premier, in the direction of reaching an accord with Poland over the Vilna problem. "The Council has the right to be advised of the negotiations," said M. Waldemaras, "but not to conduct the negotiations." Sir Austen warned him not to "throw away" the sympathy still felt for Lithuania as a small and weaker nation. Nevertheless, M. Waldemaras, sitting as a temporary member of the Council, refused his assent to the resolution proposed by Sir Austen, but gave approval to the latter's substitute resolution to postpone the discussion of the Polish-Lithuanian dispute until the September session. In his opening address, Señor Aguero, of Cuba, President of the Council, pointed out the difficulties created by the great increase in the number of questions proposed.

Next week, Grace H. Sherwood will tell the delightful story of the first experiences of a novice in the Rack-Tenders' Association, in her article, "Eight Miles from a Book Store."

"Who Makes War?" will be an interesting and timely article from the pen of an experienced Washington newspaper correspondent, William C. Murphy, Jr.

Those who have heard much about the missions will no doubt be surprised to hear that besides saving souls the missionaries are also engaged in the scientific pursuits of anthropology and ethnology. Next week, M. Braun will contribute a paper on "The New Mission Museum in Rome."

All who read with interest the recent article of Joseph Schröteler on the school fight in Germany will welcome a further article from the same writer, on "The Catholic School Association of Germany."



## AMERICA

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## Tributes to Catholic School Principles

AT the dedication of the "Hall of Citizenship" in Lincoln Memorial University some weeks ago, several of our non-Catholic brethren once more seized the occasion to point out the need of religion in the school and in public life. These occasions are becoming so frequent, we are happy to say, that we may hope to see the day when there will be no differences of opinion in this matter between Catholics and non-Catholics.

Following the lead of the President in his address at Andover, Dr. Hubert Work, Secretary of the Interior, argued that the task of making good citizens must begin in our schools and colleges. Learning, he thought, should "make for social betterment by giving us a sense of individual responsibility, belief in man, and faith in God." If it did not, then the student was not improved by its acquisition but, rather, harmed. Yet "education and enlightenment" were not sufficient. "Knowledge does not always insure good. We need an infusion of the qualities of reverence, humility and godly fear, with the desire for service, and love of truth." The Secretary did not go so far as the President, who said, in substance, what has often been said but not so often heeded: that if a man's wits are trained while his religion and morals are neglected, the result may be a most efficient criminal.

That truth has been known for ages, and yet we find some Americans, patriotic according to their lights, who contend that the only system which the State can safely support is the system which by neglecting religion and morality, minimizes their importance in the mind of the pupil. More unfortunately, we find some Catholics who have never formulated a theory of education, yet whose practice, as evinced by the choice of the school for their children, may not unreasonably be called pagan. If religion has any value at all, then we cannot begin too soon to teach the child its value. That teaching must be begun in the home, and reinforced by parental example, but it

must not be confined to the home. It must assume its rightful place in the school, so that the school may once more be, what our fathers thought it would ever be—the nursery of good citizens precisely because of the religious principles upon which it is founded and the religious atmosphere which hallows it.

Our fellow-citizens are learning by experience the fatal error committed some generations ago when we began to secularize the school. Hardly a month passes without some utterance by a non-Catholic of principles in education which are wholly Catholic. With God's favor the time will come when every American child will find the school an agency which prepares him for complete living, not merely for a life in this world.

## Jews, Catholics, and the White House

BUSINESS and professional religion make a bad mixture, but professional religion and politics make a worse. Business is a praiseworthy occupation, and even partisan politics is not necessarily an evil. But professional religion, a religion that does not come from the heart, that does not rule one's life, lifting it to higher levels, but merely bids for personal advantage, is so vile a thing that it must defile whatever it touches.

Within the last twelve months so much has been heard of the religious affiliations of the candidates for the Presidency whose names are at the top of the poll in their respective parties, that decent citizens are beginning to weary of all this profitless chatter. One candidate is a Quaker, another a Catholic, another belongs to no church but is a "religious man," and a fourth is a Presbyterian. Much ill-natured gossip, some of it descending to base and cruel slander, has been circulated. The disgust this campaign has caused is stimulating a reaction that does not promise well for the future of the country. Replying to the charge that no Catholic or Jew can or should be elected President, it is urged by some that the major parties should forthwith test this charge by choosing a Jew or a Catholic as their candidate for the Presidency.

These men mean well, but they can hardly have pondered upon their proposal. If the people of this country are so wedded to the proposition that no one but a Protestant, nominal or actual, can be President of the United States, that unhallowed union can be broken, in our judgment, only by a gradual process of letting in the light to darkened minds. To attack the proposition directly through a political convention would only fasten it more securely in the minds that embrace it. It would set up the counter-proposition that affiliation with the Catholic Church or the synagogue is a good reason for making a man President.

That counter-proposition is opposed to the spirit, at least, of the Federal Constitution. No religious test for office held under the United States can ever be exacted. Nothing resembling a religious test should ever be required by any political party. If it is unwholesome, politically speaking, to vote against a candidate because

he is a Jew, it is also unwholesome to vote for him because he is a Methodist. When the time comes that we look to a man's real or alleged religious affiliations, rather than to his qualifications for office, the downfall of this Government is at hand.

In his address on June 3, the Rev. John Haynes Holmes, of New York, essayed the role of peace-maker, but not with notable success. His position, if correctly reported by the press, is that "a Jew or a Catholic should be the next President of the United States, if for no other reason than that it would provide a test of American religious liberty." (*New York Times*, June 4). "We have had Catholic mayors and governors and congressmen and two chief justices of the Supreme Court," said Dr. Holmes. "Other nations have had Catholic Presidents and Premiers and they still live. Canada for years had a Roman Catholic Premier, and she did not shift allegiance from London to Rome. What has America got to fear that other nations do not fear? Are we so weak that we cannot be trusted to defend our liberties?"

Dr. Holmes appears to think that Rome would attack our liberties, but in vain, since we are not so weak that we could not defend them. In this he disregards the fact that although many Catholics have held high office in this country, "Rome" has never attacked "our liberties" or even shown any desire to attack them. But this view we do not press, first, because the address as reported may not do Dr. Holmes justice, and next, because it is really aside from the point. If a candidate should not be repudiated solely or chiefly because he is a Jew or a Catholic, neither should he be elected for that reason.

#### Local Self-Government

TWO prominent Americans have been lecturing of late on the platform and via the radio on the rights and duties of the States. One, Mr. George W. Wickersham, is a former attorney-general of the United States; the other, Mr. Charles Evans Hughes, speaks with authority as a former member of the Supreme Bench.

Mr. Wickersham deplores the tendency "to devolve upon the Federal Government the performance of duties which the States find onerous, or to accomplish quickly reforms or changes in the social order which the States are slow to adopt." Even if the proposed change be really desirable, he points out, to effect it we ought not to depart "from the fundamental principles upon which the government of the Constitution is founded." And he implies that some, at least, of the changes forced by treason to these principles, were far from desirable.

Mr. Hughes goes more into detail. We profess, in theory, great devotion to the Constitution, and in practice try to break it down. There is no real liberty except in local self-government, while the capacity to maintain a well-administered National government "eventually depends upon properly independent local government." In spite of this, we allow Congress to enact a pure food and drugs act, meat-inspection acts, a white-slave act, an anti-narcotic act, all of which constitute a definite in-

vasion upon local self-government. Twice did Congress try to regulate child-labor, and after rebuke by the Supreme Court, submitted the scheme in the form of an Amendment to the Constitution. "Yet, had Congress the authority to regulate child labor," comments Mr. Hughes, "it could reach anything within a State, and destroy State authority all together."

These views are not novel to readers of AMERICA. For many years we felt lonely in our fight for local self-government. We are glad to know that at last we are no longer alone.

#### The Battle in the Coal Fields

THE report on the coal strike in Western Pennsylvania, published by the Federal Council of the Churches was issued after a lengthy survey in the field, and is accepted by the press in that region, it would appear, as "a painstaking effort to be fair to all concerned."

We have never pretended that all the faults were on one side, and all the virtues on the other, in this controversy. As a matter of fact, there are conditions in the industry for which none of the present contenders can rightly be held responsible. It is important to remember, however, that the workers were fighting for rights without which their lot would soon become that of serfs, and against certain legal devices which practically closed the courts to them.

They demanded recognition of the right to organize and to better their condition by collective bargaining, and they sought to curb a use of the injunction which in certain cases amounted to tyranny on part of the State courts. They called attention to what the *Pittsburgh Press* stigmatizes as "the iniquitous coal-and-iron-police system" which, though denounced years ago by such men as Roosevelt and Pinchot, continued to terrorize the coal districts. On their side, the operators claimed that to yield to the demands of the miners, however just these might be, meant practical confiscation of their property.

Yet there are evils which the State can remove and should remove without waiting for the highly dubious and, in our judgment, unconstitutional, pressure of Federal intervention. This has been our contention from the outset, and we are glad to see that it is now shared by the *Press*. The State can make such changes in the code as will render impossible the abuse of the injunction. In Pennsylvania injunctions have reached lengths indefensible in equity, and never intended by the statutes. "Injunctions for the protection of property are proper, but they are not defensible when they transcend personal liberties and freedom of action," observes the *Press*. "And injunctions in Pennsylvania in the present coal strike have done those very things."

Again, the State can curb the abuses which seem innate in the coal and iron police system. "It is almost impossible to preserve justice in times of industrial crisis," write the authors of the Report, "when the officers of the peace are carried on the payrolls of the industrial



corporations." Surely the State itself can make whatever arrangements may be necessary for the protection of property; and it is unthinkable that Pennsylvania is unable to devise any other system than that which makes the police pensioners of the corporations. Governor Fisher, it is reported, recognizes the need of action which will "eliminate the spectacle of State-commissioned officers being paid by private corporations." May we not trust, then, that the right-thinking people of the State will demand that proper action be taken?

It is admitted that the elimination of these evils will not at once make the coal fields a scene of uninterrupted peace. But with these continual incitements to discontent and disorder removed, the miners and the operators may be able to submit their differences to arbitration and agree upon a just peace. No other sort of peace will endure.

### Women in Politics

**W**HAT happened to one woman who undertook to play "the political game" was revealed in part some weeks ago when a New York jury came in with a verdict of guilty. This lady first swam into the ken of the politicians bearing all the qualifications, it seemed, of one who could "uplift the game," by bringing to it the unusual elements of honor as well as honesty, and of real ability as well as willingness to hold office. She was a college graduate, a member of an old family that had honorably served the State in its early days, and a teacher of young women. The politicians and the public may be forgiven for concluding that she was a person of the kind that is sorely needed in office.

These high hopes have been blasted. The poor lady has lost her position in college, her place in the party councils, her peace of mind, and she now faces a prison sentence. A career that promised much has ended in dismal failure. "Why she wanted to go into politics," said her attorney, in his appeal to the jury, "is wholly beyond my understanding."

We feel much sympathy with the attorney, although we are not ready to admit that the fate of the former Secretary of State, the first woman elected to that office in New York, is a clinching argument against the participation of woman in political life. Some women have gone to Congress, and while their service has not been notable, on the whole it has been creditable. A few have sat in the State and city courts, with good records. Of the women who thus far have held political office it seems fair to say that while not many have risen above the average, only one has been found to be dishonest.

What the future will be is an unanswered, perhaps unanswerable question. This Review felt years ago that the assurance of political reform pledged by the advocates of votes for women was an exaggerated promise. Certainly it has not made itself felt in any unusual manner thus far. If the disclosures made by various Senate, State, and local investigating committees can be credited, even in part, conditions are worse than they were before the franchise was extended to women.

However, now that women have the vote they must

share with the men the burden of cleaning up the political situation. This does not necessarily mean that they must attend conventions or seek office. Some might have the time for these activities; others could share in them only by neglecting duties of grave moment. A homely jingle contributed to the *Chicago Tribune* by "Ella M." expresses this truth very well:

I'd like to join a woman's club, by high ideals led,  
But who would kiss the baby when he falls and bumps his head?

I'd like to go to lectures and learn to live just right,  
But I must hear my baby's prayers and tuck him in at night!

Perhaps it is old-fashioned to quote the late Cardinal Gibbons on "woman's widest field of usefulness." Her place in life is where God calls her, whether it be at the head of an army, like St. Jeanne d'Arc, on the hustings, or in the home. But extraordinary vocations are few, and they manifest themselves unmistakably. As it has been in the past, so it will probably be in the future, and the great majority of women will continue to find their largest usefulness in private rather than in public life.

### The Insanity Plea

**I**N making its recent report on the medical aspects of crime, the National Crime Commission expresses the hope that the changes in legal procedure which it recommends will be adopted. These are drastic, the Commission admits, but the abuses resulting from pleas of insanity in criminal cases, call for a drastic remedy.

To the lay mind the changes which the Committee desires appear to be based on common sense. It merely asks that when insanity is pleaded, the case be submitted to a group of medical experts before it goes to the jury. Under the present procedure, a jury of laymen is called to listen to an army of experts retained by the prosecuting attorney, and, if the accused is a wealthy man, to a far larger army retained by the defendant. It would be difficult even for an expert in mental states to reach a conclusion from the mass of conflicting opinions thus laid before him. For the lay jury, it is impossible. Instead of deciding whether or not the accused committed the crime with which he stands charged, these twelve good men and true are supposed to sound the depths of psychology, construct a set of principles, and applying them to the prisoner, rule upon his mental condition at the time he committed the crime. No lay jury can be expected to do this with even approximate accuracy.

Some years ago Colorado and Massachusetts adopted in substance the changes which the Commission recommends. The result in Massachusetts since 1921 is a diminution of insanity pleas. The accused is examined *before trial* by the State Department of Mental Diseases, and its report is admitted as evidence. If judged sane, his case goes to trial; otherwise he is committed for treatment. Every right of appeal is secured, but the plan does away with the miscarriages of justice resulting in other jurisdictions of looser procedure.

## The Encyclical of Reparation

JOHN LAFARGE, S.J.

THE Encyclical *Miserentissimus Redemptor* ("Our Most Merciful Redeemer"), issued by our Holy Father, Pope Pius XI, on May 8, calls upon the children of the Church to offer a special homage of expiation to the Sacred Heart of our Saviour, especially on the Feast of the Sacred Heart, on June 15 of this year. Towards this end a special prayer of reparation is added to the Encyclical, for the purpose of public and private recitation on that day.

This Encyclical, as the Holy Father points out, is the natural sequel to the Encyclical *Quas Primas*, issued in 1925, in which Pope Pius XI announced the establishment of the annual Feast of Christ the King. The Feast of Homage demands as its complement the Feast of Reparation. To quote his words:

In establishing that Feast, We did not confine Ourselves to throwing light upon the sovereign empire which Christ holds over the universe, the State, the family and the individual. We also allowed Ourselves a glimpse of that most longed-for day when the whole world will come to submit itself of its own accord to the mild sway of Christ the King. . . .

To all these acts of homage, and in particular to that fruitful consecration which, as it were, was strengthened by the solemn celebration of the Feast of Christ the King, one other such act needed to be joined which We have long wished to speak to you about: the duty of making amends or of offering reparation to the Sacred Heart. For if the principal purpose of consecration is to render to the Creator love for love, it is a natural consequence that certain compensations are due to the same uncreated Love for the wrongs that result from forgetful neglect, or from wanton outrage. Such a duty of compensation goes by the name of reparation.

A person reading over the Encyclical may quite naturally ask: what would be the effect on the present-day world if people, if Catholics, really did try seriously to carry out the lessons here contained? Before trying to answer this question, some explanation is necessary.

When Pope Pius XI speaks of expiation and reparation, he means a satisfaction made by man to God, and not by man *merely* to man. It is reparation for *sin*, not a mere legal adjustment. Sin, however, can only be repaired by the Redeemer. "No created power would suffice to expiate the sins of men," says the Encyclical, "unless the Son of God had taken upon Himself human nature for reparation." Yet we can share in that work of reparation, "through that wonderful arrangement of Divine wisdom, by which we can fill up in our flesh those things that are wanting of the sufferings of Christ, for His body, which is the Church." We can add our praise and prayers to Christ's, our sufferings and sorrows to His own.

What is especially notable in the Christian idea is that the good, the innocent, can offer reparation and amendment for the sins of others. By offering our own works

of expiation, feeble and ineffective as they are in themselves, as a share in the great expiatory work of Christ, "it is our power and our duty to bring consolation in a marvellous yet perfectly real manner to that Most Sacred Heart, which is continually wounded by the sins of ungrateful mankind."

The practical-minded person, however, will not be content merely with dreaming over this opportunity of bringing consolation to the Heart of Him who is most worthy of all homage. He will want some definite plan of action to put the proposal into effect. Two lines of expiation are pointed out by the Encyclical: one that we may call sacramental, the other strictly personal.

Sacramentally, we can join, by our acts of worship, in the expiatory sacrifice of the Cross, continually renewed upon our altars though the Eucharistic Sacrifice of the Mass. Our Holy Father points out that the essence of hearing Mass consists in joining in the offering of Christ who offers Himself as a spotless Victim upon the Altar. He calls our attention particularly to the practice recommended by our Saviour Himself to St. Margaret Mary, that of the Communion of Reparation, with its sequel of adoration and thanksgiving, to the practice of the Holy Hour, and to the spiritual privileges granted by the Church to those who take part in these observances.

But the sufferings of the Church herself form part of the expiatory work of her Divine Head. "The sufferings have been fulfilled in the Head," quotes the Encyclical from St. Augustine, "but there remain still the sufferings of Christ's body, viz., the Church. For if the Head suffer anything, all the members should suffer with it."

Hence the need of personal expiation for that scene of religious apathy, egotism, and open defiance of the laws of God, even of the very laws of nature, and the elementary duties of parenthood which is all too evident. Nor does the Chief Shepherd spare a word of warning for those lesser shepherds who sleep or even go over to the enemy while the sheep of Christ's flock are being set upon by the wolves.

On the other hand, the glorious example of Christ Himself is held up before us as our model and our inspiration. The Feast of the Sacred Heart, with appropriate prayers and devotions, is pointed out as the center of inspiration.

If, then, the Pope's program is carried out, what will be the result on the world at large, and the problems that are so agitating public life? Expiation is not merely a good and holy thing in itself, but its practice produces effects that are visible in the ordinary affairs of life.

Certainly one can easily see that such a practice heightens a man's moral consciousness. If he has enough sense of sin, enough activity of conscience to wish to make amends for the sins of which he himself does not feel



personally guilty, he will be much more careful not to offend in his own instance.

Again, if the individual Catholic is willing to make expiation for the faults and the negligences that are committed by other Catholics—for it is the sins committed by the Faithful themselves that were represented by our Saviour as causing especial grief to His Sacred Heart—it stands to reason that he will have a vastly more developed sense of the essential *unity* of the Church. It is that unity, after all, which is the supposition underlying all ideas of expiation or reparation. I am responsible and do penance for my sins, because I am one and the same individual with my past self.

So we feel a responsibility for our brethren in the Faith, a sense of sorrow and shame if we feel them at fault, not merely as members of an "organization," but for a far deeper reason. Why? For being all members of the Church we are members of one Body, united in mystic manner with one Person, with Christ, the Invisible Head of the Church. With this increased sense of unity will come an immensely increased love for every part of the Church, and responsibility for its works, its growth, and its missions; of loyalty to its spirit and to its Visible Head; and of charity and longing for those who are still cut off from that unity, and for whose union or reunion with our own Body we earnestly pray.

The practice of expiation, however, will also create more sense of union amongst the entire human race.

In no way is division between classes and nations more emphasized than in the matter of reparations. The burning point of social disputes, and the vexed question in the adjustment of international differences, appears to be precisely the matter of amendments, compensations and reparations for injuries and insults, real or imaginary. On no point is laid sharper stress. And in no field is it more difficult to reach satisfactory results, and to arrive at a mutual understanding. Flags are treated with disrespect, riots take place, or damages committed, and the papers are filled with the efforts of anxious Foreign Ministers to bring peace and harmony again. Arbitration boards prescribe awards: yet how difficult it is to secure their acceptance! Yet if force is used, if reparations or apologies are exacted by the baton of the police or the weapons of the soldier, only bitterness is left behind.

If a sense of sin, a hearkening to conscience, alone can heal the relations between individuals, it is equally true with the relations between classes and peoples. There is no surer guarantee that proper amends will be made for wrongs committed by one class or one people against another, than a sense of responsibility entertained by both parties towards their Creator. Nations which are willing to do penance for their sins—not only their personal sins but the sins committed against one another as nations—will balk less at the awards of international justice.

One of the churches of Zurich has—or used to have—the Apostles' Creed inscribed in golden letters upon its ceiling rafters. Upon the rafters of the Court of International Justice might well be emblazoned the Confiteor.

Expiation as our homage to Christ the King: reparation to the Sacred Heart as the path to social and international peace: those are some of the thoughts that may well be suggested by this last Encyclical of Pius XI.

## The Cheapest Thing in the World

MARY GORDON

A STORMY night in late November, 1909. A tiny cottage high up on a rock-ridged slope not five miles outside of a resort town up in Maine. In the living room a tall, fair man, not yet twenty-five, walked back and forth stopping in his vain endeavor to fight off the dumb despair that gripped him to listen for some sound from an adjoining room. Then, walking to the windows, he looked out into the wind and snow-blown night across the little, sleeping town,—out across the big, wide, sleeping world: the world that he firmly believed God had made for all His children.

But tonight this man's world lay within that room with the closed door: the door that after a long night of agony opened and allowed him to enter and with tear-blinded eyes drop shakily to his knees beside his wife and their first born . . . his little son. Luke Kendall and Naomi Hungerford had been married one year, to the very day, when "Sonny," later baptized Luke Joseph Kendall, was born. The night, rather the cold grey dawn of the day he arrived, was his mother's twenty-third birthday.

Luke ran a tiny truck farm supplying the folk at the nearby resort with chickens, fruit, vegetables, milk and cream; flowers, too, for Naomi had planted one entire side of the front yard to red geraniums and sold them all ere cold weather would force their being put in the cellar for the winter. They owned the little truck farm; that is, their name was on the deed and as soon as the mortgage was paid off they would own it. A legacy of \$500 left to Luke by his careful, widowed mother had made possible his marriage and a \$300 payment on the place. The second year of their marriage, as had the first, sped by like one long brilliant day. Sitting down to their second anniversary dinner Luke arose to toast the most prudent family in the entire U. S. A.: "the family who are now celebrating three anniversaries with one dinner . . . their second wedding anniversary and the birthdays of the charming mother and the sturdy son."

Earlier that day he had purchased a small truck that admitted of its back being changed into a small touring car. Bliss untold! He had also paid the interest on the mortgage and deposited the amount for the taxes, not yet due, in a separate account in the bank. Sonny had a new coat and cap. Naomi had a long-wanted book and a box of candy . . . both rare purchases. All summed up it had been a colorful day and the Kendalls lingered long at the dinner table planning on how each future anniversary should be celebrated. "When Sonny is eighteen he will be . . ."

You parents who happen to read this can fill in the purposely left unfinished sentence.

The third anniversary of the Kendall's wedding, Luke,

who had gone to town on the selfsame errand as had taken him the year before, was brought home dying and this time it was Naomi who walked the floor . . . back and forth . . . wild with agony one minute . . . dumb with despair the next . . . trying, ah, trying so hard to pray. And as the ice-cold, pale-grey dawn began to streak the east it was Naomi who knelt beside the bedside and held the hand of her husband; the dear, calloused hand that despite her every effort, steadily grew colder. Luke's car had skidded on the icy pavement hurtling him against a telegraph pole. As he was his own employer there was no compensation insurance. When all bills had been paid there was less than \$400 left for Naomi and Sonny. They returned to the home of her parents and the following summer her mother died. Naomi kept house for her father and her three single brothers and tried to make a gallant go of rearing her boy.

In the next five years the three Hungerford boys started homes of their own and shortly after the marriage of Mark, the youngest son, old Mr. Hungerford, after a two-year illness, was laid beside his dear wife out on the sun-drenched hill of the local cemetery. When the affairs of the parental home were settled there remained exactly \$300 to be divided between the six living Hungerfords. By eager consent it went to Naomi and Sonny.

And now, for these two, hard days began in earnest.

Sonny was eight; a healthy, bright, lovable lad, and his mother naturally longed to keep him with her. This, with her pitifully slender income was not an easy task. After many trials at positions where they might be together and at boarding, Naomi rented two rooms and obtained work in the upholstering department of one of the large motor plants that dot our United States. By careful planning she was able to keep out of debt and to take reasonably good care of her boy.

Both of Sonny's parents had been trained along lines of intense patriotism. Both had a long line of soldier ancestors. Sonny, of course, had been trained along the selfsame lines and grew up loving God . . . his country . . . and then, his mother. No boy in school ranked with him in historical studies and no boy in school took these lessons out into his everyday life and practised them more faithfully than did Sonny Kendall. He was working vacations and before and after school, and the Fall he was seventeen he purchased a radio as the joint birthday gift for his mother and himself.

That December his mother was taken ill, had pneumonia, was finally rushed to the hospital and for six months afterwards was scarcely able to leave the house. Sonny, who wanted to be a doctor, left high school and through the kindly assistance of a classmate's father secured work, three days weekly, in the "driveaway" of the motor plant, attending vocational school the three remaining days. Lest you may not understand what the lad was doing, we explain: the "driveaway" is that department of any motor plant where many of the cars, instead of being shipped, are driven to dealers in other towns by men and boys, and sometimes by women—rarely by women; still, women do work on "driveaways." One re-

ports for duty, is told what hour the start is to be made and is in his place promptly; ready and waiting to start. Arriving in the city designated, he is fed, and his transportation home taken care of.

Sonny, who had been employed vacations and on Saturdays at his work, now shouldered a man-sized job. He was eighteen, taller than the average boy of his age, slimmer too; noticeably slimmer . . . even in these days of slim-to-skininess youth. He was a clean-living, quiet, manly boy and if he had any outstanding fault it was his keen disappointment, not always successfully concealed, that he could not earn more to enable him to take better care of his mother.

The last Tuesday morning that he reported for work was clear and cold; bitterly cold with a stinging wind from the southeast. The cars were to go to a large city ninety-two miles to the southeast that afternoon. That meant facing the cold, raw wind every mile of the way. Some of the cars being driven down were without bodies . . . simply the chassis. God pity the man or boy who was not warmly dressed and who would drive one of them, sitting up on an open boxlike seat exposed to wind and weather. It fell to Sonny Kendall to drive one of them: Sonny Kendall whose clothes were not even heavy enough to keep him warm while driving an enclosed car.

Twenty-five miles is the limit for any new car to be driven per hour. That meant almost four hours on the road. Thirty-eight miles outside of the city of their destination the word was passed down the line for forty cars to stop at the next town for hot coffee and sandwiches. It was so bitterly cold this was almost a necessity. Especially was this true in the case of the four men who were each driving a chassis.

Sonny Kendall had been put on the first car (chassis) out. He did not stop with the rest of the crew for hot coffee and sandwiches. But he stopped a little farther along on the cement highway . . . just how and when is left to the reader to conjecture. He was thinly clad, not a cent in his pockets to partake of a lunch with his co-workers. Fifty-four miles of driving a chassis in the December wind had brought him to the end of his life's road . . . and beyond. The next night his home-town paper reported:

Coroner's jury in (name of town) found that Luke Kendall, eighteen-year-old son of Mrs. Naomi Kendall of this city, died from the results of injuries received when the chassis he was driving skidded off the icy pavement and crashed into a fence on route nineteen, two miles outside of (name of town), Tuesday afternoon.

The youth died as the result of a broken neck, crushed chest, and internal injuries, physicians said. His right leg was broken in two places, an examination of the body revealed.

The paper neglected to add that Sonny wore no overcoat, had canvas gloves, a summer cap, low shoes . . . in short that he was insufficiently clothed and that his death was no doubt caused by his losing control of his machine on account of being thoroughly chilled, half frozen.

The motor plant for whom Sonny was driving has a welfare department that functions all up and down the



countryside. At least, scanning the farm section of our home paper we often note where the Personnel Manager of the big motor plant has been elected to this, that or the other office of some farm group whose intention it is to give to our splendid U. S. A. more knowing and worthwhile agriculturists.

Calling at the Kendall home and meeting, for the first time, the mother of the (slain?) lad, neighbors involuntarily check a gasp as they meet the young, dark, slender woman whose large black eyes are accented in size and color by the black circles that illness, grief and exhaustion have painted beneath them. She doesn't know, yet, just how or why her boy happened to have had the accident. No one has told her he was driving a chassis . . . without the clothes needful to have protected him from the winter's icy blasts.

Their tiny home was clean as labor, soap and water could possibly make it. And grim poverty sat enthroned on every side.

That's about all!

Oh, . . . no!

"Do you want to see Sonny?" his mother inquires.

"I cannot believe he is dead. He looks as if he were just

asleep. It would not surprise me if he sat up and said," . . . her voice broke here and it was a few moments ere she could go on, . . . "and said," she repeated, "as he said the last night he was alive and we sat together by the stove talking about our finances: 'Mother, darling, God has never yet shut the door tight upon us. There is so much money in this lovely country; in our lovely America who holds out her kind and helping hands to the distressed of all the earth . . . ah, surely, surely the skies will soon clear for us. God has promised that he who trusteth in Him shall never be confounded. I am sure that better days are ahead of us . . . and soon.'"

Leaving the little home some thirty minutes later one of our party remarked, "I wonder if in a town of this size there were not enough warm and unused clothes to have enabled this boy to be properly clothed? Where were the ones in charge? And where were all of us parents that we allowed such conditions to exist in our midst?"

Well, . . . where were all of us grown-ups that Sonny Kendall, for lack of cash and clothes, died thus?

And: *Is human life the cheapest thing in the world today?*

## A Catholic Guild of Nurses

EDWARD F. GARESCHÉ, S.J.

THE International Catholic Guild of Nurses, which is just about to hold its fifth annual convention, counts its members in about 220 cities in the United States and in about twenty cities in Canada, and has members in England and in Ireland.

The need of such an organization has long been apparent. The Sisters conduct nearly 300 schools of nursing in the United States and Canada, and the number of students in these schools approaches 10,000. Each year, therefore, more than 3,000 graduate nurses go forth with the diploma of Catholic schools of nursing. The graduates of these schools now number some 50,000 in the United States and Canada and form about one-fourth of all the nursing profession. Each hospital school of nursing has its own group of alumnae, often gathered together into an alumnae association, but hitherto there was no national society to represent the graduates of Catholic schools and to stand for the principles and ideals of Catholic nursing education.

This was the more regrettable because our Catholic schools of nursing are in one sense more important than any of our other educational institutions. While Catholic schools in general in this country educate about one-half of our Catholic students and have only a few non-Catholic pupils, the schools of nursing educate about one-fourth of all the nursing profession, and the great majority of Catholic nurses are among their alumnae. When we consider that the Catholic schools in general educate about one in ten of all the students in the country, it will be

clear that the nursing schools exceed in relative importance as one-fourth exceeds one-tenth.

Yet, though it was clearly very desirable to establish a guild, the task was not an easy one. Our country is so vast, and nurses travel about so much that merely local organizations tend to fall away. Add to this that nurses are extremely busy folk, and find it very hard to attend meetings, and that many other interests and activities make demands upon their time. Nevertheless, the good to be expected from such an organization was thought to be enough to counterbalance the evident difficulties.

Accordingly, at the earnest request of the Executive Committee of the Catholic Hospital Association of the United States and Canada, the writer undertook to aid in establishing a guild which should be truly national or rather international, since it was planned to include Canada, and perhaps to affiliate groups of Catholic nurses in other countries. A preliminary meeting was therefore held, attended by a representative group of Catholic nurses, and a plan of organization was outlined to be modified as events should suggest.

Subsequent experience has improved this plan, until at the present time a practical outline of work is contained in the constitution and by-laws of the Guild. The method of organization is quite simple. Membership is individual. That is to say, a nurse who joins in any locality becomes a member wherever the Guild exists. As nurses travel about, moving from place to place, both for study

and in search of experience and opportunities, this individual membership is a very advantageous feature.

The program of the Guild is carried on both through its international headquarters and through what are called the local Chapters. The international headquarters are at present situated in Chicago, and a paid executive secretary is in charge. The personnel of the international headquarters will be increased from time to time as the work grows so as to require this. Any member of the Guild can correspond with the international headquarters to ask information as to nursing opportunities or nursing education, or to seek the solution of ethical problems or of other professional questions which may arise. Very often this correspondence takes the form of a request by a nurse for some special position in some particular section of the country and hospitals also write in to the Guild headquarters in search of some qualified nurse whose services they require. A large tract of ground in one of the most salubrious health resorts in the country has been offered the Guild as the location of a rest home for nurses.

The application blank for Guild membership contains a list of nursing opportunities, and the applicant is requested to check her preferences. This list of nursing opportunities will give some idea of the professional field which is open to the graduate nurse:

Superintendent of Nurses, Assistant Superintendent, Night Superintendent, Instructress, Dietitian, Assistant Dietitian, Anaesthetist, Supervising Nurse, Head Ward Nurse, Surgical Nurse, Operating Room Nurse, Obstetrical Nurse, General Duty Nurse, Industrial Nurse, Public Health Nurse, School Nurse, Office Nurse, Record Keeper, Historian, Visiting Nurse, Dispensary Nurse, Social Service Nurse, Welfare Nurse, Laboratory Technician, X-ray Technician, Hospital Housekeeper, Masseuse, Hydrotherapist, Physiotherapist, nurse in a contagious hospital, in a tuberculosis hospital, in a hospital for the insane, in a children's hospital, etc.

The annual convention of the Guild has always been held at the same time as that of the Catholic Hospital Association and will take place this year in Cincinnati, from June 18 to 22, on the evenings of the week devoted to the meetings of the Hospital Clinical Congress and the Catholic Hospital Association. At this convention, papers are read and addresses given which bear on the educational, spiritual and social life of the nurse. The election of the international officers and the reading of the annual reports also form part of the program. An advisory board of business men gives counsel on the business affairs of the Guild and is at present occupied with a plan for the insurance of the members.

The organization of the Guild in various cities or localities is by means of the local Chapter. The word "Chapter" is used to designate a group of members of the International Guild organized for local activities. The Chapter bears the name of the city where it is located, as for example, the Pittsburgh Chapter of the International Catholic Guild of Nurses. Each Chapter has its own officers, who are responsible for the local activities, and any nurse who is a member of the Guild becomes a member of the Chapter by merely presenting her membership card.

Many of our principal cities have now their Chapters of the Guild, in various stages of organization.

The name "International Catholic Guild of Nurses" was very carefully chosen. It was called "International" because, as we have said, it extends to various nations. The Guild is called "Catholic Guild of Nurses" and not "Guild of Catholic Nurses." The distinction is an important one. It is called the "Catholic Guild of Nurses" because its ideals and inspiration are those of the Catholic schools of nursing. On the other hand it is not exclusively a guild of Catholic nurses, as its membership is open to any graduate nurse eligible for registration, who is in sympathy with the ideals and purposes of the Guild. Only Catholics, however, can hold the international offices. Finally, it is called a guild, because its spirit and program resemble those of the guilds of the Middle Ages.

The purpose of the Guild is threefold, to help the spiritual, the educational and the social life of the nurse. Its spiritual activities are to consist in a yearly retreat for the members in each locality where this is practicable and the giving of instructions by the local spiritual director, lectures on spiritual topics and the promotion of good reading among the members through Guild libraries, book lists, etc. Besides the lecture courses, its educational activities include the organizing of institutes, or courses of lectures on professional or cultural topics, and the raising and awarding of scholarships for those members of the Guild who specially wish and are qualified to take further studies.

Those who have not studied the situation are hardly aware of the remarkable opportunities which a nurse's diploma opens to the woman who is specially qualified and willing to take further studies. Besides the specialties in nursing which we have already enumerated, there are a good many other positions for which the possession of a nurse's diploma is a very desirable qualification. A number of post-graduate courses are now open to nurses, and it is the purpose of the Guild to assist and encourage its members, the younger members particularly, to take advantage of these educational opportunities. It is expected that a special fund will soon be available to make loans to those members of the Guild who wish to pursue further studies.

The social features of the Guild have as their purpose to give the members and their friends helpful and needed recreation, and at the same time to make the graduates of our Catholic schools of nursing better known to one another. The Guild is designed to serve the purpose of a union of alumnae associations and it has already made many Catholic nurses better acquainted.

Prominent among the social activities of the Guild is the holding of an annual banquet. Besides the international banquet at the annual convention, each Chapter holds its own banquet at which a program of music and addresses is presented. Thus, only a few weeks ago, the Chicago Chapter of the International Catholic Guild of Nurses held its annual banquet which has become a leading social event in the life of the Catholic nurses and their friends. Non-Catholic hospitals cooperated with extraordinary



friendliness and sent large groups of their nursing staffs. About four hundred guests were grouped together in the Crystal Room of the Palmer House in Chicago, where a very enjoyable program of music was rendered by professionals and inspirational speeches were given. Besides these banquets, there are picnics, excursions, hikes and other social activities according to the wishes of the members of each local Chapter.

It is desired to have an active spiritual director for each Chapter, and his function will be the spiritual care of the Guild, as the social and educational activities are in the hands of the nurses themselves. The Guild is a strictly professional organization, and all its active and voting

members must be graduate nurses. Each Chapter is required to have quarterly meetings, with religious, educational and social programs, and is also earnestly encouraged to have a spiritual retreat once a year.

Such, in outline, is the program of the International Catholic Guild of Nurses. It will depend a great deal on the cooperation of the nurses themselves as to how speedily and how thoroughly this program is carried out. So far, however, the Guild has already produced very satisfactory results and it is hoped to make it a permanent and beneficial influence in the lives of the devoted women who are rendering so important a service in their care of the sick.

## Michigan's Priest-Delegate to Congress

RAMON GEORGE EGAN

**C**HARLES O'CONOR of New York holds the distinction of being the first Catholic nominee to go before the American electorate as candidate for the Presidency of the United States; Dr. Charles Constantine Pise of Maryland is the first only Catholic clergyman ever appointed to the chaplaincy of the United States Senate, but the case of Father Gabriel Richard, Sulpician and pioneer missionary of Michigan, is without parallel in all the history of our nation as the first and only priest of the Church to be elected to the highest law-making body in the land. He was the third territorial Delegate to Congress from Michigan Territory, serving in that capacity from 1823 to 1825.

The first Delegate to Congress from Michigan was William Woodbridge. He was elected under the Act of Congress of February 16, 1819, which authorized the citizenry of Michigan to elect a delegate to Congress by a plurality of free white men, over twenty-one years of age, who had resided in the territory one year and paid a county or territorial tax. His incumbency was of short duration. He already held one Federal office—that of United States Customs Collector, rendering him ineligible for the seat to which he was elected. This pluralism was strongly protested against by the citizens of Detroit in 1820, and Woodbridge finally resigned from office. In his stead Judge Solomon Sibley was appointed to serve out the unexpired term.

In the summer of 1823, Judge Sibley's term of office was nearing expiration. In view of the election which was to be held in September, there developed a vigorous and spirited campaign conducted by the several office-seekers. Father Richard was deeply revered and highly honored by Catholics and Protestants alike; he was a favorite of the people at large and, at the suggestion of friends, his name was entered into the race for the office of Delegate to Congress.

To some it seemed preposterous that a Catholic priest in charge of a parish, a man whose English was but limited, and who was not a citizen of the United States, should become a candidate for so important an office. In

the opposition which was ranged against him on these grounds were not a few Catholics—some making capital of their religion because their personal interests were concerned. Then, as in our own day, unscrupulous corruption and sinister intrigue were equally rampant.

Among the candidates for election as Delegate to Congress was Gen. John R. Williams, the first Mayor of Detroit. He was a Catholic—rather in name than in fact—and one of the *marguilliers* of St. Anne's Church, Detroit, of which flock Father Richard took charge in 1801 when the Rev. Michael Levadoux was recalled by Bishop John Carroll.

General Williams endeavored to dissuade the pastor from his design, hoping thereby to gain for himself the Catholic vote. He set about creating as much opposition as possible; he distributed vituperative circulars among the French-Canadian parishioners, heaped opprobrium upon Father Richard, and vigorously argued that the legislative halls were not the proper sphere of action for a clergyman. These vilifications proved to be the undoing of General Williams. In reaction to the unjust and unbecoming attacks, the citizens massed behind Father Richard and he was swept into office upon his own modest platform, "that legislators should make laws for the people and not for themselves." General Williams defected from the Faith of his forbears, entered Freemasonry, and died an apostate.

Throughout the political campaign that was waged, the *Detroit Gazette*—subsidized by the opposing candidates—ignored Father Richard. On election day, however, Messrs. John P. Sheldon and Ebenezer Reed realized that their forecast was somewhat amiss. For three days they withheld the election returns, vainly hoping that they would be able to announce other news than that the people had declared themselves in favor of Father Richard. The third day the following incomplete results were made known to the public: Gabriel Richard, 372; John Biddle, 235; Austin E. Wing, 286, A. G. Whitney, 143; James McCloskey, 134; Gen. John R. Williams, 51. With the turning in of the ballots from Macomb and St. Clair

counties, the *Detroit Gazette* released the final returns of the election: Gabriel Richard, 444; John Biddle, 421; Austin E. Wing, 335; A. G. Whitney, 165; James McCloskey, 164; Gen. J. R. Williams, 51. The election of Father Richard evoked comment from the press the country over. The *Niles Register* for October 11, 1823, said: "Mr. Gabriel Richard, a Roman Catholic priest, has been elected a Delegate to Congress from Michigan Territory. This is probably the first instance of the kind in the United States."

The impoverished parishioners of St. Anne's, plunged into destitution by the recent conflagration, benefited the most, in a pecuniary way, by Father Richard's election. With rare foresight, he had devised this means whereby he could liquidate the debt on the new church which had risen over the debris and ashes left by the disastrous fire of 1805. The great prince-priest, Father Gallitzin, wrote with whole-hearted approval regarding his confrere's entry into politics:

When I heard of your election to Congress, I disapproved at once, but I have the honor to inform you that if you can manage to have a seat in Congress all your life, you will do more good for religion with your salary than many other missionaries with all their zeal and preaching.

Father Richard's political rivals could not brook their own defeat. They conspired to prevent his seating by raising the question of his competence to hold office, and it also fell within the scope of one of their number, Austin E. Wing, who, as sheriff, used his power of office to malevolent purpose.

In 1817, Francis Labadie immigrated from Canada, gained admittance into St. Anne's parish, and married Marie Ann Griffard, widow of Louis Dilhet. It later developed that he had deserted a former wife at St. Berthier, Canada. Father Richard immediately taxed the man with his reprehensible conduct, but this was barren of results. He was eventually obliged to publicly excommunicate Labadie. The bigamist, rankling under the smart of the ban of the Church, took recourse to law against Father Richard, charging him with defamation of character. The Supreme Court rendered a verdict of \$1,116 in favor of Francis Labadie, but its payment was not pressed at the time. However, the judgment was not annulled, and Sheriff Austin E. Wing seized with avidity this opportunity to humiliate Father Richard. By virtue of a writ of execution, he placed the Delegate-elect under arrest and imprisoned him, the priest preferring incarceration to the recognition of the right of civil interference in matters ecclesiastical.

Father Richard's plight was not known to the community at large. It happened that three of his parishioners were passing the small prison and heard a familiar voice chanting sacred hymns. An immediate investigation led to the surprising discovery that Father Richard was being held in durance by his adversaries. The three gentlemen became his sureties, and upon his release from custody he was delivered his election certificate. The right of his sacred office was later vindicated, the court recognizing its intrusion into the domain of religion. The

reversal of the decision established a precedent for all subsequent cases wherein religion was involved.

Leaving his assistant, Father Dilhet, in charge of St. Anne's Church, the Delegate-elect departed for Washington. On Monday, December 8, 1823, he appeared, produced his credentials, and was qualified as a duly elected member. However, the irreconcilable gentry were still hopeful of disqualifying him when they discovered a technical loophole in the procedure of his election. Major John Biddle, through a Mr. Scott, introduced a petition in Congress, December 11, 1823, praying that Father Richard's election be set aside on the grounds that the incumbent was not a citizen of the United States, not having been naturalized one year previous to his election as specified by United States law. This petition was referred to the Committee on Elections which reported:

From a careful examination of the case in all its bearings and relations, the committee are impelled to the conclusion that the sitting delegate, Father Richard, was at the time of his election, a citizen of the United States, possessed of all the constitutional and legal qualifications to render him eligible to a seat in the present Congress, and do therefore submit the following resolution:

Resolved, that Gabriel Richard is entitled to a seat in this house as the delegate from the territory of Michigan.

After this report, Congress ordered Major Biddle to withdraw his protest.

Michigan, at the time of Father Richard's tenure of office, was only a territory, and therefore her delegate could have a voice in Congress but no vote. There are no records of any notable legislation connected with his name. He fathered a bill for the construction of a territorial road from Detroit to Chicago. It was the first territorial road in Michigan. Several other motions were also sponsored by him, namely, the building of a post road from Mt. Clemens to Fultonville; the extension of streets in Detroit; and the institution of a district court for Michigan. Congress adjourned May 27, and Father Richard returned home.

Two days after the opening of the new session, Father Richard took part in the great reception which was tendered his countryman, Marquis de Lafayette, who had returned to the former scenes of his gallantry. Congress presented the famous Frenchman with a vote of thanks and a sum of \$100,000 together with a whole township of land.

On December 28, 1824, Speaker Henry Clay invited Father Richard to explain his bill pertaining to the proposed road between Detroit and Chicago. In this, his only speech, he set forth the importance and utility of the contemplated road to the Territory of Michigan as well as to the general Government. The discourse was minutely and painstakingly prepared, for he had no fluent command of English, his pronunciation being distinctly Gallic. Frequently, when the word desired did not come readily to his mind, he would substitute his more facile French term. Thus, in one of his sermons on the Scriptural text "the Good Shepherd layeth down his life for his sheep," he employed the French "*moutons*" in the place of the English "sheep." The bill was passed, being



signed on the last day of the session, with which ended Father Richard's congressional career.

At the election in 1825, Father Richard was again candidate against Austin E. Wing and John Biddle. As the outcome of the election was doubtful, a meeting of the Board of Canvassers was called and the ballots submitted to their investigation. Many votes were declared illegal and the election was accorded to Austin E. Wing. Father Richard protested, claiming that some of his votes were lost because of intimidation of his supporters by the election officers. The protest was carried to Washington with the result that the seat of Austin E. Wing was confirmed.

Father Richard turned patiently and without complaint to his more legitimate occupation where with such indefatigable zeal and unremitting care did he devote himself to his people that, when the great Asiatic cholera, introduced by General Scott's troops, swept Detroit, the grim reaper caught him in the ministrations to the sick and dying, and he succumbed to the dreadful malady September 12, 1832, expiring with the words of holy Simeon upon his lips: "Now thou dost dismiss thy servant, O Lord, according to thy word in peace."

### Our Third French Critic

JAMES F. KEARNEY, S.J.

NO one is more critical of present-day America than the present-day American. Moreover, because he is honestly seeking self-improvement, he is willing to heed fair-minded criticism from abroad. Whoever has read M. Tardieu's unsatisfactory "France and America," or the tart M. Siegfried's "America Comes of Age," should be pleased with a more recent critique, that of M. Lucien Romier, former editor of the Paris daily, *Le Figaro*.

M. Tardieu came to the conclusion that American civilization is essentially Nordic and Protestant, that it over-emphasizes external realization, forms not the man but the social unit, and in a word, that it is not individualistic like the French, but cooperative, collectivist.

Professor Siegfried analyzed pitilessly every detail of our national life and concluded, among other things, that there are two conceptions of America now battling for the supremacy. The first is that of the one-hundred-percenter, Anglo-Saxon, Protestant, who favors prohibition, eugenics, restricted immigration, and is against everything that Europeans have always considered essentially American, particularly liberty. The second is that of the non-Nordic "foreigner," who obstinately clings to the old idea that Americanization means, not a process of digestion which allows no trace of the original elements to remain, but a fusion of many elements which will in the near or the distant future produce quite a new composition. This group, we are told, is against every form of intolerance that the one-hundred-percenter favors, and is centered around the Democratic party and the Catholic Church. What, he asks, are we to think of a country of British origin where liberalism is coming to find its greatest champions among foreigners and Catholics?

In "Vues sur les Etats-Unis" (Opinions on the U. S.), first published serially, and later in book form as "Qui sera le Maître?" (Who will rule?), M. Romier does not limit himself to a cynical analysis, but seeks rather to give a synthesis of America. He wins our sympathy at the outset by pointing out a striking truth: Europe, unable to understand the soul of the States, contents itself with measuring the body. Having convinced itself beforehand that matter alone counts in America, it will not look at what is really arresting and really important, the work at once magnificent and perilous of human regeneration which is developing in the New World. In truth, the political influence of the United States, as well as her commercial, maritime and even financial influence, are very far inferior to what is generally believed or what they could be. But her social influence is universal and is reflected today in different degrees on all humanity.

The most striking thing in the States for the keen observer, he continues, is the phenomenon of the masses. The American civilization was formed as one of the masses, by the masses and for the masses. It has achieved an undeniable raising of the average dignity of man. Without particularly planning it, America has realized under a regime of free capitalism the most immediate ends which Socialism confusedly proposed to itself. She has arrived in fact at a practical Communism, that of standardization. Diversity of races, a profound cause of discord in the old States of Europe which have lost the faculty for absorption, favors in America the emergence of an autonomous type; hence we have the unique spirit of America, that of a humanity which is "recommencing." No immigrant will deny his origin, but all sincerely proclaim their pride at being Americans.

It is a civilization essentially youthful. It creates youth because it demands youth inexorably of everyone who wishes to live of it and in it. The quick rhythm of American life does away with what we call old age, the dislike for taking risks, passive resignation to decline. Sport thus exercises the social influence not so much of a pastime as of a necessity. For such a system, the individual, no matter who he is, does not count except insofar as he remains efficient. If he cannot preserve this sort of youth which is the condition of efficiency, he drops out. There is a great lesson here to be drawn from the American example: the presumably old races of Europe may rejuvenate themselves upon contact with a new kind of life. It is a powerful motive of optimism for all humanity.

Thus America appears as most original in the modern world by the idea which she has given of human dignity. But though a radical innovator in the social domain, she remains passive in the order of the arts and of pure intellectuality. According to M. Romier, the American is a man who "travels quickly." His one ambition is to arrive promptly at his goal, his least care to produce something that is profound or durable; and thus he realizes fully what M. Paul Valéry called the civilization of Quantity as opposed to that of Quality—the implication being, of course, that in other countries one finds Quality everywhere predominant, though not much of it.

The mass even in the American schools and universities, we are told, remains almost impermeable to "personal creation" and "superior culture." The skyscraper has failed to be the artistic success that was expected; in fact American architecture is today merely a copy of European or exotic styles. Even in the cinema, despite the hundreds of millions of dollars that have been expended, there have been no really original returns save perhaps certain novel effects of artificial lighting.

The reason for all this is standardization. On principle the American removes from his enterprises all experiments which do not "pay." Thus creation finds itself disarmed before a mass whose kind of life excludes artistic education. And are not the object and the progress of a mass civilization narrowly limited? In other words, can the mass ever acquire sufficient disinterestedness or intellectual curiosity to call for and to favor the creation of works that are without immediate utility?

Though the United States today possesses one of the best groups of novelists in the world, already American literature and criticism are on the way to standardization. The standard establishes itself not on the plane of original art, but on that of common preferences. This difficulty must be met by a supreme effort on the part of the artists and the intellectuals themselves, or else America will have to resign herself to a fatal loss of artistic creation and of pure intellectuality.

Even morality is standardized, and up to the present at least, despite certain striking exceptions, its empire remains absolute over the mass of the American people. That conclusion is a surprise to many of us. While Puritanism preserves the ancient moral traditions of American society, advanced Protestantism seeks moral adaptations to the exigencies of material progress; Judaism maintains the standard of economic efficiency; and Catholicism defends the status of the family, which is just now in grave peril, for it must be recognized that a society too exclusively economic supports the family but poorly. The materials of this family are sound enough, but the family construction appears more and more fragile. The wife, like the husband, is experiencing the mad desire for enrichment, the contagion of luxury and of outside pleasure.

Industry finds its profit right there, but the home its ruin, and the epidemic of American divorces is an alarming phenomenon. It is the woman who assures the solidity of a people; it is the American woman who will decide the social future of the United States. Either she will go on acquiring more and more taste for the exterior life, and that will mean disaster, or she will begin to react by an intimate culture against the prevailing obsession of "making money," forcing herself to give to the man what he lacks today, the taste for refinement and a sense of stability.

The family is the sensitive point, the point of American society which is most severely menaced. It is the Catholic Church with its fifteen or twenty million practising members, a more convinced and docile body than that of any State in Europe, which is bringing the whole

weight of its authority to defend the status of the family. The critique concludes with a query: Can America save the family, and make the machine an instrument of a higher instead of the master of a lower civilization?

Whether we agree with M. Romier or not, we must at least credit him with greater fairness than his predecessors display. All our critics seem to fear that heavy American matter is going to triumph over the weak American mind. Well, perhaps it is; but I think that many of their conclusions are *a priori*. For centuries America has represented but one thing to Europe, materialism. It was a dream of gold that led explorer and immigrant across the seas, and if they returned to Europe it was only to confirm the golden legend. Perhaps there is a foundation for it, but certainly the notion that the American soul is formed of clay has become inextricably rooted in the European mind. Hence, even the most immaterial details of American life, from the beautiful faith of the Irish immigrant, on to Eucharistic Congresses, and the thoroughly Christian desire to elevate, educate and civilize the masses, in some places the very offscourings of Europe, take on the coarse glamor of materialism. I even believe that if St. Peter's were in New York instead of Rome it would be pointed out triumphantly as another proof of our worship of Quantity.

This notion of his essential materialism has been brought home to the American so forcibly that he himself, if a "culture fiend," often naively accepts it. He believes, for instance, that if he is a materialist Europeans are all idealists, that they think of and discuss only the good, the true and the beautiful, that the gross thought of earning one's daily bread or laying by something for old age occupies only the American mind. He could hardly be convinced beforehand that one must actually pay money for what one buys in Europe, that many Europeans are more interested in the American dollar than in the American himself. When accused of having no thirteenth-century cathedrals, he is ashamed of it. He timidly ventures that he may yet have some twentieth-century cathedrals; he sees before him some fairly creditable universities; the American novel, he learns, has begun to command world attention; the drama is not far behind, while even American poets are producing some remarkably idealistic work for men with souls of clay. May it not be the same with the rest of the arts? At least the optimist need not despair as yet.

The accusation of utter materialism hurts Americans. The Catholic in particular resents that charge as warmly, and with as much reason, as the loyal Frenchman does the sweeping indictment that France is atheistic. Despite what M. Siegfried says, we have not entirely come of age. Our present world position has made us the cynosure of a million critical eyes, and it is small wonder that we do not measure up to everyone's standard. Those who know will tell you that young America is far from content with its present intellectual development. If it were, the outlook would be dismal; but precisely in its discontent lies hope for the future.

Even standardization is not an unmixed evil, as some



think, unless it becomes governmental, as so frequently happens in the older countries. Too many Americans boast of our prosperity-bringing efficiency; too many Europeans of their superior culture. Which is damnable arrogance and which legitimate pride, depends, I suppose, on one's point of view. It seems reasonable to conclude that each has a very great deal to learn from the other. Europe can learn more than economic lessons from America; it can learn the spirit of cooperation, and the Catholic lesson that even the masses have a right to the higher things of life. It would seem from our critics that America's future, too, lies almost solely in the Catholic ideal, and the growing influence of the Church in the States is our greatest reason for optimism. But without surrendering the Christian concept of man's dignity, we can and should learn from Europe how to develop an army of scholars and a host of saints. If fair-minded criticism will drive us on in this direction, we want more of it.

### Sociology

#### Booze and the Young

JOHN WILTBYE

A GENTLEMAN who takes his Prohibition *very* seriously once wrote of me that my proper place was in some Neolithic cave crunching bones.

I have often thought that if some cave, warranted free from drafts and the damp, could be procured I should spend the winter of my life more comfortably there than in this topsy-turvy twentieth century. I should know what to expect; an occasional fight and a bone, and unruffled placidity in the intervals.

Now I do not know, and when Alida Lee told me the other day that it is customary to serve cocktails—gin, she reckoned—at bridge-parties, I felt very topsy indeed. Cupid and Campaspe play'd at cards for kisses: would it be proper to inquire, I thought, what these young things played for? a gun, perhaps? or free service at some Keeley cure? And the father of the hostess mixed them too, my round-eyed informant assured me, in a big silver thing that he shook! The wretch is a respectable wholesaler with a family—one of the kind, I expect, who tells you that "if they would get up an old-fashioned minstrel show like they used to have, why they would make money."

These are solemn matters. Back in my Neolithic day, we occasionally heard the chimes at midnight, but this sort of thing simply wasn't done.

Ladies whose constitutions required gin-cocktails generally imbibed them in the backroom of a "saloon" in the company of persons commonly known as gents; or, with Mrs. Gamp and Mrs. Crupp, swigged them on the side. Respectable fathers did not shake big silver things for the delectation of their daughters' friends at card parties. Neither gin nor rum, nor even the beloved Dick Swiveller's "rosy," was the tippie at social gatherings. Neolithic simplicity ruled the day. No elderly man

offered a "drink" to his junior, and when Aunt Dinah's quilting-party came to a merry end, every young man was able to see Nellie home—as for that, Nellie herself was quite capable of finding her home without assistance. There was a social sanction upon sobriety for young people that seems to have been discarded in favor of the Eighteenth Amendment.

That so-called Amendment is proving a very sorry substitute. AMERICA has recognized this fact by recommending again and again the formation of voluntary total abstinence societies for boys and girls at school and in college. It seems to me that the need for some such safeguard is very great; indeed, unless the older social sanction is shortly reestablished in full force—which seems improbable—that it is morally imperative.

This conclusion is borne out, I think, by the facts. Thus the Superintendent of Police in Pittsburgh, Peter P. Walsh, who like so many opposed to Prohibition, is a total abstainer, reported a few days ago at a meeting in that city, "Prohibition, in my opinion, is a rank failure. It has made more young criminals, has broken up more homes, and has blighted the lives of more young girls, than any other one cause." The Presbyterian clergymen who heard Mr. Walsh did not agree; on the contrary they passed a resolution to the effect that Mr. Walsh was unfit to hold his position. But Magistrate Brandon, who presides over the Morals Court, came to his aid. "Prohibition is filling the jails and asylums," he said, "and is sapping the morality and vitality of the young folks. Any person connected with the enforcement of the Act knows that it is a failure. We must either strengthen it or repeal it." "I wish some of the ministers who criticize public officials and ballyhoo Prohibition as a success," added Magistrate Hough, "would sit in my court room for a while. It is at a time like this, when I am trying youths who apparently come from good families that I would like them to sit. Prohibition has made it possible for these young fellows to get liquor."

In his letter given to the press on June 4, Mr. John J. Raskob, of the General Motors Corporation, stresses this difficulty of bringing up young people properly under a regime of prohibition by statute. Mr. Raskob thinks his position as a director in corporations employing over 300,000 men, and as head of "a family of twelve children ranging in age from five to twenty-one years," entitles him to be heard, and he is right. I pass over Mr. Raskob's intelligent inquiry into the purpose of constitutions in general, and of our own in particular, to quote him on Prohibition and the young. He feels that the contrast between what the Volstead Act demands and what it secures, even from respectable and law-abiding citizens, is making the task of teachers and parents very difficult.

"My experience is that children like to be with older folks," writes Mr. Raskob, "that they are quick, alert and particularly keen in listening to what their elders say and do. What impressions are registering on the minds of my sons and daughters when they see thoroughly reputable and successful men and women drinking, talking about their bootleggers, the good 'stuff' they get, ex-

pressing contempt for the Volstead Act, etc.? At our home we can and do teach temperance in all things; none of our children drink intoxicants; but what ideas are forming in their young and fertile minds with respect to law and order?

"The thing that is giving me the greatest concern in connection with the rearing of these children, and the future of our country, is the fact that our citizens seem to be developing a thorough lack of respect for our laws and institutions, and there seems to be a growing feeling that nothing is wrong in life except getting caught."

There you have the whole thing. As one in touch with young people for many years, and in sympathetic touch, I hope, I agree with Mr. Raskob that the worst feature of this wretched attempt at moral training by statute is the contempt for law it breeds among young people.

All of us know how earnestly we strive to teach them to act upon principle, to love what is right and to hate what is wrong, not because of man's applause or penalty, but because they thus fulfill the great fundamental law of love of God and of all God's children. We also know that even as we elders—God forgive us—fail, so too the young are apt to transfer into more important fields the schoolboy philosophy that the evil is not in the deed but in its detection. In the practical workings of the Volstead Act our young people cannot but see an approval of that philosophy. It is thought a lark to violate a Federal statute; forbidden liquor, not wit or fun or good nature, is the acceptable method of enlivening a social gathering; the rich man buys what he wants while the poor man takes his chance with the undertaker; and the flouting of a Federal law is a small price to pay for good booze.

Personally I do not agree that the Eighteenth Amendment is, properly, part of the Constitution, nor do I admit that the Volstead Act, with its supplementary rulings, can be accorded the majestic dignity of "law." But that is apart from the argument. Theoretically, technically, and, to a certain extent, factually, one is part of the Constitution, and the other "law," and for neither do our young people entertain any respect. If they confound, as time goes on, Federal and State Prohibition enactments with rules of reason, enacted by competent authority, for the common good, and break all without scruple when detection seems remote, upon whom must be laid the responsibility for this anarchy?

Not long since I called on a lawyer visiting New York on business. He was unpacking his bag as I came in, and from its recesses he carefully excavated a quart bottle of a brownish liquor which he set with reverential care upon the table.

"Tea?" I inquired.

"Tea! tea!" he spluttered. "Why, that's some of the best Bourbon you ever put your lips to."

But then he grew grave. "Well, it's a funny world. I violated my State law in purchasing that stuff, and the Federal law in bringing it here. For us old fellows, it's not so bad. But," he mused, "the boys and girls . . . the boys and the girls! What will the next ten years bring? Ten years ago most of us would have thought

twice before violating a Federal statute. Now the boys and girls do that very thing, and laugh about it. It's too bad . . . too bad."

"No one can survey or study the results of the Eighteenth Amendment and the Volstead Act during the past eight years," writes Mr. Raskob, "without coming to the conclusion that their administration has been a complete failure."

But touching our young people they have been worse than a complete failure. They are a present calamity and a menace for the future.

### Education

#### Curing Collegiate Ills

DANIEL M. O'CONNELL, S.J.

"THE Revolt of a Middle-Aged Father," in the May issue of a popular monthly might have been suggested to the writer of the article by a Mr. Henry Ford or some other self-made capitalist, so sweeping is its condemnation of present-day liberal arts colleges. And yet we are assured that I. M. Rubinow, the author, is a Ph.D., "an academic man by disposition, author of half a dozen serious books, and a member of the W.W.A. fraternity (Who's Who in America). So that's that." Moreover, he has a daughter in the sophomore class of X college and has assumed the duty of seeing three children through college.

With such character references it is impossible to wave the gentleman aside with a haughty gesture or supercilious lifting of superior eyebrows. He is entitled to a hearing.

Briefly his charges against the liberal arts colleges are: (1) excessive leisure hours of the college day or week. Fifteen lecture-hours a week with even the ideal of an added 30 hours of preparation would be but 45 hours, one more than is allowed by good labor unions. But, then, do not forget the "cuts" excused or unexcused, which relieve the monotony of the too often imaginary 45 hours. (2) The long vacations, totaling in all from 21 to 24 weeks. (3) To this excessive leisure, add the lack of direct preparation for any avocation in life. (4) The monetary point of view is that an unproducing army of 600,000 college students, with their numbers continually increasing, averages \$1,500 a year as a fair minimum of expense or \$900,000,000 as a cost to parents while the colleges themselves somehow supply the deficit from endowments, etc. Mr. Rubinow estimates this total expenditure at \$2,000,000,000. (5) After adjusting our mental spectacles to these blurring figures we are told that it is middle-aged parents who are paying the bills for the long lines of the collegiate unemployed. (6) What is the value of this El Dorado A.B. degree? The author, Ph.D., parent of college students and writer of books, though he be, declares there is none in the figures of reality. (7) There are, on the other hand, decided disadvantages: (a) four precious years of life's productive work are lost; (b) disastrous habits of excessive leisure



are contracted; (c) confusion further confounded in after-life is had from the studies pursued. (The writer singles out majoring in English as an example!) And if by this time you gasp out, "why do they go to college?" the answer is given you, "Everybody is doing it—and it seems to pay."

After such destructive criticism, one naturally looks for a constructive reorganization or substitute. Dr. Rubinow attempts the task, though with becoming modesty he tells us that "reasonable people are justly suspicious of all panaceas." Here it is: a "proper balance between work and study and play." The writer's denouement is brief and, to my mind, weak. As an essential part of the remedy, he adds, abolish the A.B. degree, the "silly, antiquated, snobbish, academic title, which stands for nothing—surely for nothing of definite intellectual or cultural value." The gentleman doth call names overmuch. This is in itself a silly, childish, etc., game. And the epitome of his panacea that the "center of gravity of a modern college must shift from the full-time student to the part-time student" is amateurish, superficial, evasive of the real difficulties, and but a partial solution at most. Dr. Rubinow has propounded a learned *objicetur*, but has failed to answer it. His wind-mill refuses to be blown over.

The part-time student, I maintain, is not the ideal solution of collegiate ills, so forcibly and, for the most part, correctly pictured by Dr. Rubinow. His analogy of Ph.D. students, who are mostly part-time, is not to the point. There is no part-time Ph.D. student who would not willingly exchange his lot for that of a full-time brother. Dire necessity begets the part-time cripple. As for the writer's reference to correspondence courses, this is to tickle one's own elbow. To study, leisure is essential. Collegiate abuse of it should not lead to prohibition, unless we are to have collegiate Volsteadism—surely not a desirable solution.

Night schools, which are part-time institutions of longer and more approved experience than the Antioch College experiment, cited with approval by Dr. Rubinow, are but a make-shift. Nor are there many, if any, serious night-students who would not gladly exchange their lot for that of the fortunate day-student. They are night-students not by choice, but by necessity.

To Catholics at least the following analogy should appeal. Religious Orders and directors of diocesan seminaries would certainly institute the part-time system of education for their scholastics and seminarians were this the ideal *ratio studiorum*. With the experience of centuries to glean from, and with very limited pocket-books to draw from, nevertheless the ecclesiastical students are encouraged to devote their time exclusively, one might say, to study. I shall be pardoned a reference to the Jesuit system on the plea of my greater familiarity with family affairs. St. Ignatius, most anxious to have a scholarly cohort of spiritual soldiers, and a most wise and practical director, as, can be gathered from his latest non-Catholic biographer, Van Dyke, insisted that his scholastics were not to be burdened even with ascetical

hours of work so that they might have leisure for the study of "profane" learning. And the Society ever since, even in her poverty-stricken days of restoration, has ideally held to the same procedure. She is, if anything, lavish of her years devoted to study. She does not believe in part-time scholastics.

To return to the colleges. I am sure that my experience with part-time students is not exceptional. I pity them. Often, it is true, they are the brightest and most ambitious of our college men. But they are under a severe handicap, as they themselves will frankly admit. I should rather see such serious young men enter on their life-work burdened with a lien on their first earnings than to run the risk of a physical or other break-down owing to their part-time collegiate career. Too often the breakdown means withdrawal from college.

Cooperative engineering schools may be brought forward as a counter-argument to the above. It is possible that they may be an exception, but I am not at all certain of it. The University of Cincinnati has attained a large bit of newspaper publicity from such a school. But I cannot see how attending engineering classes for four weeks and then working (sometimes as a janitor in a building or shoveling coal, so I am told), for four weeks makes for the ideal student life. Two weeks and certainly two months absence from mental pursuits, I find, enervates the youthful mind of the ambitious college youth. Medical schools and in fact most professional schools of high standing act on the contrary principle. In them the part-time student is a practical impossibility. As matter of fact the pendulum of cooperative engineering schools seems to be swinging in the same direction, the elimination of the "cooperative" idea.

The remedy for collegiate ills lies elsewhere. I believe that the action of the professional schools cited above points to the only solution for the undergraduate colleges. Raise the entrance requirements. Raise collegiate standards. Let college authorities risk the venture of taking themselves as seriously as do the professional schools. Eliminate the social, the athletic lounge. The professional schools do it. Why cannot the colleges? Hold on to the A.B. degree. Allow it to regain its lost prestige. Let it be the equivalent of the M.D. and the LL.B. in its proper sphere. But don't cut down the tree to save it. Don't cut off the collegiate nose to spite its face. The genuine college is an invaluable asset to civilization. At least most prudent observers prefer this belief of centuries to that of the destructive critic of today without a true constructive substitute.

I grant that it will undoubtedly be a difficult task. As a consequence of his own plan, Dr. Rubinow, in his concluding paragraph, rather sardonically apostrophizes: "What a change in building plans, in faculties, in trustees, in college presidents, might follow! But might it not be worth while?" To save the liberal arts colleges by constructive not destructive means is surely worth while. Possibly too a change in building plans, in faculties, in trustees, in college presidents must be had. Even at that price, it will be worth while.

### With Scrip and Staff

THE portraits to which we are being treated in the Sunday supplements, depicting the Maharajah of Indore, his bride, Miss Nancy Miller as-was, and the various companions, friends, relatives, mothers-, aunts-, and wives-in-law of the Maharajah, somehow made me feel that this adventurous lady paid a rather stiff price for the jewels and honors that are coming to her. As for the moral and religio-sanitary-legal process which she had to go through to attain her position as an Orthodox Hindu, one can only wonder at the attraction which there could be in becoming an Indian Queen. She looked a little wistful at some stages of the process.

Mr. Philip Whitwell Wilson, though a kindly and genial writer, and sympathetic towards people who differ from him in race or in religion, has, however, the same impression. Writing in the June *North American Review*, he uses some plain words about the American Maharani: so plain indeed, that wherever Mr. Wilson wanders, I hope he does not venture to Indore. Pointing out that much of India's poverty is due to a hoarding of metals and jewels by selfish princes, he remarks:

There is a type of young lady, now justly prominent, who is known as a gold-digger. She will seek and she will accept gifts in money and in kind from men, related to her and unrelated, and her view of marriage is that of the market. To be a gold-digger in a rich country like the United States may be good or it may be bad taste. But at least it is a game by equals. But to dig for gold in the thin soil of the East, to take for luxuries what should be spent on hospitals and schools, this surely is the last word in the acquisitive art.

In this particular instance, eccentricity may be taking the place of deliberate planning, nevertheless, the purchaser of rupees and bangles through marriage-vows may recall a type familiar enough nearer home.

INDEED, says Mr. Aristide Maurin, the sage of Woodstock, N. Y.—speaking of divorce—"when a man finds out that the woman he has fallen in love with is a vulgar gold-digger, she is no longer sweet to him"; and he sums up the situation as follows:

1. Christ says: "Your best friend is the dollar you give."
2. The World says: "Your best friend is the dollar you keep."
3. When a man puts his trust in the dollar, he falls in love with his bank account.
4. When man is in love with his bank account, the woman falls in love with the man's bank account.
5. What kind of home can we expect when the woman is in love with the man's bank account?
6. If there are so few happy homes, could we not lay the blame on the love of the man for a bank account?

In other words, if men loved money less, women would love honor more.

AND then, precisely as I take a look at the mail box after recording the last profound sentiment, Marie Therese Caroline swims into ken. For, opening a small square envelope, I find, with appropriate greetings from Mamma, a cradle-shaped picture card, announcing that she (M.T.C.) arrived in this world on May 28, 1928. Apart from showing increased thoughtfulness on the part

of babies to the elders—sending pink and green cards is so much more delicate than merely emitting a squawk—M.T.C. makes me think of what Jim and Bessie managed to marry on, and yet what absolute assurance of happiness they possessed as they knelt before the high altar and heard those mysterious words read over them about the God of Abraham and Isaac and Jacob. The path they chose is not the easiest appearing, but is the only one leading to the true happiness of married life. If there were an Eleventh Commandment, it would forbid the misuse of the name of marriage. For if gold-digging is a deception, still more cruel is that of the unnatural sacrifice of marriage for pleasure, that has been given the impossible title of "companionate marriage."

"How eloquent, how assured, how informed they are," says Kathleen Norris in the June *Catholic World*, "on the subject of 'companionate marriage,'—these people who have never tried it!"

With a sure touch, Mrs. Norris, in her article, goes to the heart of the "companionate-marriage" fallacy—which, a German friend writes to me, is becoming a slogan even in the Vaterland. Particularly does she explode the absurdity of the claim that "nature" should be allowed its course: particularly absurd when these same defenders of "natural" self-indulgence proclaim vociferously that the violent thwarting of nature (through so-called "birth control") is an essential part of their program. "For 'companionate marriage,'" says Mrs. Norris, "has a twin, and that twin is birth control. Indeed, the latter, in theatrical parlance, has run away with the show, on every occasion when I have heard the subject debated."

Touching then on the "nature" plea she exclaims:

Natural! God help the poor little soul whose treatment from the beginning is a natural one. What a dirty, disgusting, ill-behaved little animal he would be at ten years, if he lived that long! . . . Ignorant of the simplest laws of body and soul and mind, his would be but a brief and tragic career.

But fortunately for him, we outwit nature from his first breath. He is made clean and warm, his little system is carefully trained long before he begins to speak. . . . All totally opposed to Nature's ideas, you will note. And this is only the beginning for our small pilgrim.

That neglectful, indulgent parents abandon their children to suffering the consequences of ignorance or folly is bad enough: but there seems to be something peculiarly heartless in trying to deceive the young, by a high-sounding word and a false claim, into believing that thereby they have obtained the reality of the married state.

ELSEWHERE in this issue we read about Lucien Romier, who philosophizes on the use of machines and inventions. If Marie Therese Caroline, when she grows up, wonders if there is any importance in babies and families anyway, she may reflect on his words:

The master of the world will be the civilized man capable of using the machine, not the proletarian who seeks in the machine the secret of civilization. In this respect the contest . . . [for world supremacy] remains undecided. It will be decided by the mother, the family and the school.

But in the meantime, M.T.C., don't set your cap at a Maharajah!

THE PILGRIM.



Dramatics**A Catholic Art Theater. II.**

CECILIA MARY YOUNG

PEOPLE, especially the young who must never be bored with seriousness, would not patronize a "Good Theater" in America. They would probably scorn a "True Theater" and would use every artifice to escape attendance at "The Companions of Our Lady." The very name of a "Catholic Art Theater" would spell doom in this country. As I pointed out in my article last week, such theaters have had a remarkable success in France. But France, which for centuries has held the palm for thorough culture, begins at the beginning to lay the seeds of all education, and on the shoulders of her young boys and girls she is putting all the responsibility of her future dramatic art.

When we are raised from earliest years on cinema or on spectacles and "follies," nourished from infancy on "eye and ear entertainment," as Benchley so tersely describes that modern branch of theatrical art, when all that is worth while in a dramatic production is vicious and suggestive, when the height of histrionic ability is recognized by the public as an adaptability to show great length of limb and to sit in the footlight trough, crooning a little jazz song, or else to fall down stairs backward in order to make the hit of the season, it is quite evident that fine art has almost become folly.

The theater is a long established form of recreation and of education. A part of the Catholic Art system would be to teach appreciation and taste, discrimination of good and bad acting.

The theater is a permanent institution and it has many phases, but in all its branches it is a most powerful agent. No wonder that Bossuet thundered from his pulpit against the theater of France—of his day. He knew full well that it was exerting a wider and greater influence on the morals of the day than all the preaching in the world. For the theater is the forum, the school, the moulder of fashion and of thought.

Preaching by means of the stage has sadly failed. "Yet a theater which will present to the public, Catholic precept," says Gheon, "in the world of arts and letters, where anarchy most strongly manifests itself today, will be a benefit without price."

In America, we have many hopeful signs, for we have Parish and College Little Theaters, we have Father Lord's "Pageants" and "Moralities." These modern spectacles with religious allegory for theme, are marvels of thoughtful ingenuity and technical skill. They have swept the cities in which they were produced with a suddenly awakened consciousness that there may be a future for a theater, all Christian and all art, in the United States.

France is still leading with her "Bon" and "Vrai Théâtres" and "Compagnons de Notre Dame" and many other creditable organizations. In parts of England, too, for some time, there have been various contributions towards a Catholic drama.

The Manchester Catholic Players, sponsored and directed by Mr. and Mrs. E. E. Doran, did splendid work in northern England just before the War. In 1919, they revived their efforts and have several remarkable presentations to their credit.

The Little Players of St. Francis have existed for nearly four years. They began with Monsignor Benson's "Nativity Play," and are now writing and producing their own plays in London and the provinces. By playing *anonymously* they have eliminated any tendency towards "stars." The Roswitha society is still another Catholic drama organization in England.

As yet, the appreciation among audiences in general for a Catholic play in England is not satisfactory. The Catholic effort and the output in play writing or production has little encouragement. In many cities the drama is so mediocre that a learned English authority has said that "the only ray of hope is that the schools are at last awakening to the seriousness of the situation. They will exert a greater influence later on."

Germany has produced the Passion Play at Oberammergau. This is the outstanding and only instance of a perfected, national Catholic drama in its permanent theater.

America, the melting pot, drawing from all the Catholic countries by her vast talent for assimilation and distribution, is by no means an unlikely choice for the development of a Catholic Art Theater, were it not for one drawback. According to all the codes of existence it would have to be "commercial," for it would defy all the laws of tolerance if it were not a "paying proposition."

Reverting again to France, Gheon and his associates have proved to their friends who have encouraged them financially by a small yearly subscription, that a stage art that is Catholic can succeed. It need not be dependent wholly on box-office receipts. The critics of the Paris theaters concede that Gheon's theater has a place in the theatrical world of the nation.

The logical center for the beginning and launching of a Catholic dramatic movement is certainly the center of all theatrical life, New York, with Chicago as alternate if New York does not lead. It could and should be an endowed institution; an example at hand is the Kenneth Sawyer Goodman Theater in Chicago. It should have a sufficiently strong subscription basis to guarantee salaries for the laborers who direct and shoulder the burden; and a large part of this subscription fund should be the firm support by the Catholic school children. Attendance at a Catholic Art Theater production should be part of the education.

The directors should be a small committee of zealous, unbiased, cultured Catholic men and women, who have no self motive but only a desire for the exaltation of a Catholic art, who have the intelligence and the patience to work out their own "school" and technique as Gheon and Copeau, as the "Committee of Six," namely, Berthier, Brochet, Cochard, Maritain, Prenat, and Reynaud, are doing in Paris; as Claudel did in his pioneer work for a Catholic Art Theater.

From the one "laboratory" or "school" will come the methods, the assistance, the inspiration for the other Art Theaters for the other cities of the United States, never conflicting or tearing down or opposing what is already started and flourishing in parish organizations, or other Catholic dramatic societies, but rather building on and expanding the material already in use. With one "school" for the source of inspiration and aid it is safe to predict a general higher standard.

A step towards a Catholic Art Theater from Catholic America would be a healthy sign of triumph over decadence. It would serve to prove effectually that when Catholicism stands behind art it need not be commercialized art.

### REVIEWS

**Columbus.** By MARIUS ANDRÉ. New York: Alfred A. Knopf. \$3.50.

That peculiar infirmity of the modern biographical mind, namely "debunking," has wrought wondrous ravages in the character of Columbus, as treated in this volume. Now that Marius André has told, as he triumphantly claims, the complete and devastating truth, it might be advisable to dismember the innumerable statues of Columbus, to cut the paintings of him from their frames, to light a huge bonfire of all the eulogistic books about Columbus heretofore published. For the myth of Columbus, be it known, is one of the most brazen frauds ever perpetrated since prehistoric times. The legends were consciously originated by Columbus' son, Fernando, and by Bishop Las Casas. And all the historians and biographers during the past four centuries have perpetuated the legends. But Marius André now puts an end to these absurd panegyrics. It would seem that Columbus was an inveterate liar, that he was unscrupulous in the means he used to gain his ends, that he was an adventurous braggart, a fanatical visionary, something of a circus comedian. He knew very little about navigation, not even how to use the quadrant or keep the log; he did not have the confidence of his crews but always irritated them grievously; he was a wretched administrator, was cruel, and even tried to organize a slave-trade in defiance of the orders of Queen Isabella. Marius André after attributing many more such qualities to Columbus, concedes that he was a splendid romancer, a most imaginative poet, a fine actor, an inspired dreamer and the like. The great hero of the expedition that discovered the New World was Martin Alonso Pinzón, but he was debased to exalt Columbus. M. André contends that the Columbus myth was anti-Catholic. For, in order to prove that he was a great scholar, the monks and priests were made most ignorant, and medieval science and learning were minimized. Thus, the Salamanca Conference was an anti-clerical fable. Long before Columbus was born, every man of learning knew that the world was round. M. André champions the Church, its representatives and its advancement of science; he speaks well of the Court of Spain; and he is an ardent admirer of Queen Isabella. Though the volume is not convincing, it cannot be discarded as useless. F. X. T.

**The Gospel for Asia.** By KENNETH SAUNDERS. New York: The Macmillan Company. \$2.50.

This is a study of three religious masterpieces: Gita, Lotus and the Fourth Gospel. The aim of the book is to develop the thesis, by no means new, that what is best in the pagan religions, being an outstretching of man's soul towards God, may well serve as the foundation of a friendly apologetic for the truths of Christianity. The application of this principle to Far Eastern religion is as old as the missionary career of the sixteenth-century Jesuit, Father Ricci. Doctor Saunders, a traveled scholar, intimate with the peoples and cults whereof he writes, selects what he assumes to be the highest literary expressions of the religions of Krishna,

Buddha and Christ for documentary confirmation of his thesis. A lavish interlarding of Oriental terms, puzzling to even a cultured audience, conveys at the outset an impression of trying to mystify rather than to inform. A timorousness in stating the grounds of orthodoxy and a haziness and ambiguity in setting forth the claims of Christ, detract from the book's apologetic force. Only Christian readers well grounded in their own position and well up on the terminology of the Oriental cults in question will profit fully by the research and rumination that produced this book.

M. McN.

**Friedrich Ueberweg Grundriss der Geschichte der Philosophie:** Zweiter Teil: Die Patristische und Scholastische Philosophie, herausgegeben von DR. BERNHARD GEYER. Berlin: E. S. Mittler und Sohn. 25-RM.

To the ever widening circle of students in this country to whom the history of patristic and Scholastic philosophy makes an appeal this new and completely revised edition of an indispensable work will be very welcome. It still bears the name of Ueberweg; but since his death, almost sixty years ago, the work in this field has been so varied and thorough-going that Dr. Geyer has written a new book. Nothing of any consequence that has contributed to our knowledge of this vast subject seems to have been overlooked. The scope is wide. Beginning with a discussion of the influence of Christ, and then of Paul and John, on philosophic thought, and ending with an examination of fifteenth-century mysticism, the work passes from a treatment of the Latin and Greek Fathers to a study of the successive stages of Scholastic development: pre-Scholasticism, early, "high" and late Scholasticism. In addition to complete indications of all primary sources, printed and unprinted, there is an exhaustive bibliography of more than 150 pages, and an excellent index. It is not a work for philosophers only. The theologian will find in the analytical notices of individual Fathers and in the synthetic accounts of wider movements a host of illuminating facts and observations. The general historian of the Middle Ages will be helped by such chapters as those on the notion of Scholasticism, the Carolingian Renaissance, the mysticism and psychology of the twelfth century, and organization of Medieval Education. Where so much is good it would be almost misleading to stress any particular detail. One feature, however, is especially impressive. It is the felicity in the choice of apposite and significant citations. G. G. W.

**America and the New Poland.** By H. H. FISHER. New York: The Macmillan Company. \$3.50.

Not in any boastful spirit or self-complacent mood does Professor Fisher rehearse in this volume the moral and material support which the United States was privileged to give Poland in her critical restoration period as well as in her early struggles for independence. Rather it is with a tone of sincere gratification that the Stanford University professor recalls the friendly intercourse and the sympathetic relations which have existed between the two nations ever since the bonds of union were established by Kosciuszko and Pulaski and strengthened by the participation of thousands of Poles in our national life. Such circumstances are adduced to explain the support given by America to Polish nationalism in the days of oppression, the efforts to ameliorate the sufferings of the Polish war victims, the championship of the Polish program of unity and independence, the seconding of Poland's just claims at the Paris conference and the collaboration in the fight against famine and pestilence and in the campaign for social and economic reconstruction. It is clearly shown that the relief movement organized in aid of Poland had the official support of the United States and assumed greater importance when President Wilson designated January 1, 1916 as the day for making donations for the aid of the stricken Polish people. The author, however, does not forget the work of the Rockefeller relief movement, the American Red Cross and Mr. Hoover's negotiations with the British and German Governments in the interest of Polish relief and his recommendations to our own



government, which, in one instance, released to Poland credits that finally amounted to \$159,666,972. Due to this generous support, the author tells us, "Poland weathered a dangerous political crisis, reformed her constitution and secured a more stable administration of her affairs without departing radically from the principles on which she resumed her life as an independent State." That Poland and her children did not forget these good offices was manifested by the spontaneous act of sympathy which the Polish school children showed towards the juvenile victims of the Mississippi Valley floods. Professor Fisher gives the main features of Poland's history as a background for his thesis. There are maps, documents, statistical tables, tables of dates and a bibliography for those interested in further study.

J. G.

**Asia Reborn.** By MARGUERITE HARRISON. New York: Harper and Brothers. \$4.00.

This book commends itself to the American reader seeking a basis of information for a sane judgment about the riddle of contemporary Asian affairs. It is a book of facts rather than one of views or of propaganda. It is frankly panoramic and makes no pretensions to exhaustiveness or profundity. It provokes the reader to delve more deeply into sources of special information dealing with integral parts of the vast field surveyed in this volume. The writer's views, though for the most part kept in reserve, are keen and their expression trenchant. The disgust of Asia with Western Imperialism and Pharisaic diplomacy, the Asianizing of Russia, the revolt of the non-Caucasians against Nordic superiority and the drift towards a sense of Asian solidarity emerge through the mass of well marshaled facts. The writer's fairness towards Catholic missions is commendable, though it is to be regretted that her information was not more accurate, especially regarding those of Japan. Her view that Leninism is a heaven potent enough to be classed with Christianity and Islam, is not convincingly supported in this book. Asia's "right to grow" is an ethical conclusion well sustained throughout.

A. E. A.

### BOOKS AND AUTHORS

**Critics of the New Generation.**—A series of acute studies of contemporary writers by Gorham B. Munson, has for its title "Destinations" (Sears. \$2.00). These essays define the characteristic quality, the aims and purpose of the younger generation of writers. After painstakingly describing "The Pattern of Our Milieu," the author solemnly approaches, examines and holds up to view such writers as Theodore Dreiser, Wallace Stevens, Marianne Moore, Kenneth Burke and others who have held the stage for the last ten years. The closing paper charts a course for the guidance of ambitious young writers in their literary endeavors.

The essays which Margot Asquith presumes to call "Lay Sermons" (Doran. \$2.50) have all the serene self-confidence of the Countess of Oxford and Asquith. She discourses on human nature, on politics, on marriage and fashion, to mention but a few of her themes. Of course there are many lapses into personalities and occasional forays into French. But then, Lady Asquith became a writer only after proper and impressive coaxing from admiring friends. The book is exactly what one would expect from such a title.

Though the satiric portraits which Evelyn Scott has braced together with the label "Ideals" (A. & C. Boni. \$2.50) are really short stories, one feels justified in treating them as essays, because there is so very much of the purely personal element revealed in them. She creates characters and circumstances from her imagination or personal prejudices and then proceeds to torture them with the corroding acid of her scornful satire. Perhaps the years of isolation in Brazil, which Mrs. Scott has depicted in her autobiographical novel "Escapade," have blurred her vision or blunted her reactions to normal life and the abundant beauty and goodness in the world.

With a defense of tradition, Edward Davison, begins his studies of "Some Modern Poets and Other Critical Essays" (Harper.

\$2.50). This is followed by an exposition of Mr. Kendon's new approach to rhyme and some reconsiderations with Robert Burns as the central interest. The young critic appraises the works of Robert Bridges, John Masefield, Alfred Noyes, W. B. Yeats, Walter de la Mare, and other inheritors of the great tradition of English poetry.

**For French Readers.**—The didactic letter is a familiar form for moral instruction. Henri Morice has cast a series of practical conferences in the form of an extended correspondence between a young man and his director in "Pour Vivre en Beauté" (Paris: Téqui).—A work of similar scope, somewhat more formal and systematic in its design, is "Pour être un Caractère" (Paris: Lethiellieux), by Louis Rouzic. It discusses the problem of will training thoroughly, examining the natural and supernatural aids at the disposal of the Christian.—"Septembre, 1792" (Paris: Beauchesne), is an historical monograph by Gustave Gautherot, which examines the political influences responsible for the massacres of the Terror, generally attributed to the people of Paris.—"Rome Conquise" (Téqui), by A. Maurand, is a poetical drama in three acts, whose scene is laid in Rome in the days of Nero.—"L'Imagination et Ses Prodiges" (Téqui), in two volumes, is a study of suggestion, hallucination and other abnormal mental states attributed by the author, Msgr. Elie Méric, to the imagination.—"Pierre de Keriolet" (Téqui), sketches the life of a famous seventeenth-century penitent and mystic. The present account is from the pen of Hippolyte le Bouvello.—Père Ehrhard offers two new booklets, "La Prière, Traité Scientifique et Ascétique," and "Fondement Scientifique et Objectif de la Religion," (Avignon: Aubanel), the former largely devotional, the latter doctrinal in scope.

**Varia.**—Interest in the Middle Ages, far from waning with time, seems only to take on new significance. In "The Achievement of the Middle Ages" (London: Sands. 5/), W. E. Brown offers four interesting essays descriptive and interpretative of the period. After analyzing the tradition of the Middle Ages, he discusses the development of a reign of law, of the cities, and of culture, during that much maligned period. The volume is part of the story of the development of Christian civilization, and touches many interesting phases of medieval life, some of them not infrequently grossly misrepresented or misinterpreted by modern critics.

The beautifully illustrated volume on "The Art of the Vatican" (Page. \$3.75), by Mary Knight Potter, contains a brief history of the Vatican, and describes in detail many of its pictures and statues. One wonders, at times, what norm the author employed in making her selections. However, the volume includes many recognized favorites and the treatment they receive from the author makes entertaining and instructive reading.

That keenly observant and intelligent traveler, Clara E. Laughlin, has added to her interesting travel series a most delightful volume called "So You're Going to Rome" (Houghton, Mifflin. \$3.00). For the author the history of any place she visits is not a mere record of the dead. This is especially true in her touring through Rome. Here she finds the past reflected in the present, in such wise that dry bones are quickened, take on flesh and enact their life again. The excellent illustrations of this volume add to its attractiveness and interest.

The first of the famous fights in the interesting volume which Fitzhugh Green and Halloway Frost have called "Some Famous Sea Fights" (Century. \$3.00), is the battle of Salamis, 480 B.C. The last is the battle of Jutland, 1916. Between these we have the story of the Spanish Armada, the battle of Gibraltar, the Hartford and Tennessee in Mobile Bay, the defeat of the Russians by the Japanese in the Sea of Japan, and other celebrated sea fights. The battles chosen illustrate the development of warships from a very early period, and consequently, of the methods of fighting down to the present time. Sometimes details are crowded too closely. But the book is worth while and should find favor with young students.

The Withered Root. Florian Slappey Goes Abroad. The King's Passport. Moving Waters. Tracks in the Snow. Daughters of Folly.

"The Withered Root" (Holt. \$2.50) is another story of an evangelist who turns out to be a rotter. Presumably the only reason for the Non-conformist preacher's disintegration is that the youthful author, Rhys Davies, so decreed in order that he might more easily prove his thesis, that the saving power of Christianity must yield before the uncontrollable force of heredity. Young Reuben Daniels is endowed with his father's spirit of religious fervor as well as with his mother's contradictory traits. Under the influence of one, he becomes a great preacher; under the inevitable effects of the other, from which all his Christian principles are made powerless to save him, he becomes little better, if not worse than his agnostic protagonist. The story is unevenly written and marked, at times, with rapturous excesses that betray the author's immaturity.

Those who have followed the career of Florian Slappey and his amusing companions from Birmingham, Ala., will find added delight in the record of the fortunes that fell to the lot of "The Midnight Pictures Corporation" during their visit to the Old World for new backgrounds. Octavus Roy Cohen, in his best style, tells of these adventures in "Florian Slappey Goes Abroad" (Little, Brown. \$2.00). Of course tragedy accompanies him through Italy, Africa and France, but this gives the intrepid "interpreter" a chance to test his wildest schemes and bring into his dramatic complications the members of the amusing company.

A passport signed by Louis XIII of France, bought at an auction of antiques, formed the foundation for H. Bedford Jones' "The King's Passport" (Putnam. \$2.00). The mysterious bearer of the document is fancifully re-created, and thrown into a romantic series of adventures in the company of D'Artagnan and Cyrano de Bergerac. In the portrayal of these three characters the author is more successful than in his attempt to depict Richelieu and Mazarin, who, whatever their faults, were not the unprincipled villains that this tale would make them.

The wartime adventures of Jag and Jimmy Haines are interestingly recounted by Edward Noble in "Moving Waters" (Houghton, Mifflin. \$2.50). The two British brothers accomplish feats of daring in different services. Jag is the captain of a merchant vessel; Jimmy is an officer in the Royal Navy. Of course there is the usual blending of heroism, sacrifice and sentiment. The latter element is supplied and fostered by Dorothea Nesbit who is beloved by both brothers but awarded to Jag, in recognition of his service in sinking a German submarine. The maritime battles and war scenes offer thrills for the dwindling few who can still respond to such appeals.

There were few clues to guide the detectives called to the house of Eustace Peters of Long Wilton, when he had been found murdered one winter morning. But the curate of the parish, who had been one of the four men who dined with Peters the night before the murder, found it possible with the help of one other of the party to unearth many facts about the private studies of the victim of the tragedy, which, together with the ostensible clues, led to a solution of the mystery. But this was only achieved after a surprising series of adventures which nearly cost the amateur sleuth his life. Lord Charnwood, in "Tracks in the Snow" (Dial. \$2.00), tells the story in the person of the man chiefly responsible for bringing the culprit to justice.

The wail of the modern parents over the rebellion of their sons and daughters is loud and sustained. It is a cry of impotence, as well it might be if daughters and mothers and fathers are in any way similar to those described in "Daughters of Folly" (Putnam. \$2.00), by Cosmo Hamilton. Fay and her mother have a riotous holiday in Europe, and both sow their wild oats in outrageous abandon. Mr. Hamilton misses scarcely any one lurid detail of the frivolity and viciousness. But he has a sublime faith in the fundamental goodness of his characters, and before he finishes their story he reduces them to normal, staid people. The men, including even the gigolo, are immeasurably superior in morals to the females.

## Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

### Tact and the Art of Teaching

To the Editor of AMERICA:

My article was "The Vocation of Teaching," in which I wished to stress the need of being born with an aptitude for the art. This aptitude must be developed along proper psychological lines to attain success. The poet, the painter, and *id genus omnes*, must do the same and go through severe and careful training to bring to effectual maturity their native talents. The want of due training is the explanation of many a failure; the others may well be the non-existence of an "inherited afflatus." The *ars docendi* needs, moreover, for successful teaching *tact*, which the dictionary defines as "the nice perception in seeing and in doing exactly what is best in the circumstances."

How many occasions occur for the exercise of this! Far, indeed from my mind, as from my writing was "the art of keeping people out of jail, and of bringing together the sissy and roughneck." Tact may be more tersely put, perhaps, in matter educational as the *savior faire*, the *savior dire*, to say nothing at all of the *savior vivre*.

Mr. Anderson asks for a philosophy of education. We have that already, for it had been in existence long centuries before our birth.

We are not forced to create one for ourselves. It comes to us as our inheritance from the ages past, and is known as the *scientia docendi*. This has as its basis the substantial *adaequatio mentis cum re*, and rests secure, as long as the mind functions properly in reasoning.

It is thoroughly objective; while tact is wholly subjective and somewhat resting upon temperament. The Church has used her philosophy in the proper coordination of the objective and the subjective in education. The science of education is ours, as is also the necessity of being able to adapt its principles to existing circumstances: to the mental characteristics of the pupil and to our own qualities as teachers.

Herein, in the matter of adaptation, comes particularly the gift of tact, without which even teaching of a high order is often threatened with a failure more distressing to the disheartened pupil than it is to the hard-working teacher. I intended my short article to be suggestive and not too didactic. *Figere mores est ars artium* for the Catholic teacher.

It is a pleasure to know that this particular article has created interest in a very vital subject.

Bayonne, N. J.

CHARLES R. MALOY.

### Criticizing the Schools

To the Editor of AMERICA:

Commenting on the article, "Criticizing the Catholic School," which appeared in the issue of AMERICA for June 2, I wish to offer a few suggestions.

In my opinion, our Catholic schools could be a little more Catholic, rather than imitations of the public schools.

Amongst the things the children are supposed to learn in certain schools are *forty pages* of questionable World War history, and about *ten lines* relating to the fourth Commandment.

How about the readers, too? Who put in all those fool fairy stories, and the stories about talking cats, dogs, mice, and lions?

Why not some stories about obedient children, and the blessings of obedience?

Whose fault is it, if children "emancipate" themselves as soon as they earn their first ten-dollar bill?

I hope you will find this criticism constructive and useful.

Bloomfield, N. J.

JOSEPH HOFBAUER.